

"LIGHT," April 1st, 1922.

# THE PROCESS OF DYING DESCRIBED.

PRICE FOURPENCE.

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# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, APRIL 1st, 1922.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,151—VOL. XLII. [Registered as] SATURDAY, APRIL 1, 1922. [a Newspaper] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

I see Thy morning brighten;  
Its floods of splendour spread:  
O gold beyond the purple,  
And green above the red!  
All locks and gates flung backward,  
Behind the radiant tide  
Thy towers and courts are looming,  
The entrance ways look wide.

—ARTHUR E. WAITE ("The Book of the Holy Grail.")

### AGE IN THE SPIRITUAL WORLD.

This is a question continually cropping up, and naturally so, since most people restrict all their ideas of the next life to the standards of this. We were shown recently a newspaper giving a report of an address at a Spiritualist meeting. The speaker stated that child spirits grew until they reached the age of twenty-one, while the old people "went back" until they were of the age of thirty. The idea meant to be conveyed was clear enough, but as a statement to be taken literally it was simply nonsense. There is no question of the number of years in such a matter. Just as there is a moment in the life of a peach when (as the gardeners say) it is perfect as a fruit and ready to be eaten while, beyond that point, it deteriorates, so there is a stage in the life of a man when he reaches the very acme of his natural powers. He grows to that point from birth, and, directly it is passed, begins, in popular speech, to "go down the hill." That is the period which in the spirit world is represented by the men and women of that world—perfect maturity. But that is only the external side of the matter. It refers to the spiritual form—the outward appearance—and what it means, in effect, is that the highest point of the natural or physical world becomes the general average of the spirit world. The spirit body in the flesh, having attained that point, never goes beyond it. It is only the material form that decays and falls away leaving the spirit body like a completely ripe fruit ready to take up its life at that precise stage when it passes to the higher state. But that does not apply to the maturity of the life itself, which is not reached until death occurs naturally from old age.

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and Newsagents; or by Subscription.  
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### GRAVES AND GOBLINS.

There is a type of mind which, when it touches the question of life after death or what is called the "supernatural," is prone to approach it by way of graves and sepulchres—a very old-fashioned way, for it was the custom of our sires always to associate the "ghost" with the churchyard mould. In the current issue of "Hutchinson's Magazine," which of late has made rather a feature of stories of the occult side of life (as indicated by a recent Note), we find a weird story, "The Outcast," by Mr. E. F. Benson. It is founded on a Gnostic legend, and rather recalls the tale of "The Wandering Jew." The heroine is a strange sinister character distasteful to dogs—not a good recommendation—and living contentedly in a haunted house, the haunting spirit being that of one who on earth was a murderer and suicide. The influence of the house while it repels her friends seems to have no ill effect on the mind of the mistress of the place. In the end even the sea turns against this strange woman. She is drowned while on a voyage, but the waves cast the body up near her home. It is buried, but is found afterwards above ground and has to be cremated. The reincarnation of a malignant personality is the theme of the story, which is sufficiently gruesome for the most ardent lover of literary thrills. For ourselves we love the side of health and Nature, the sunshine and fresh air of spirit lore. But there are those who prefer goblins and "spooks" and who, like Youth, "must be served." And a course of goblins may be one way of approach to a more healthy and reasonable type of ghost.

### A NATURAL VIEW OF THE HEREAFTER.

In a recent letter to us, Miss E. P. Prentice points out that Dryden strongly objected to the "milk and water coloured Elysium," and denounced it in the following lines:—

The heaven their priesthood paints  
A conventicle of gloomy, sullen saints;  
A heaven like Bedlam, slovenly and sad,  
Foredoom'd for souls with false religion mad.

Dryden was a very great poet, and as his Ode on St. Cecilia's Day and others of his poems prove, a great seer. He would naturally be ahead of the gloomy and unnatural theology of his time. In their doctrines of the state of man after death ecclesiastics have nearly always presented views out of harmony with natural and reasonable thinking. As we remarked recently, Walter Pater, the great essayist, maintained that the false theology of the past has tremendously warped the natural course of human thought. To-day we are witnessing the reaction from this distortion of reason, and very strong and violent it is. A natural and human vision of the hereafter comes as a shock to those who have regarded the after-life as something supernatural and beyond the scope of scientific reasoning.



## THE PROGRESSION OF MARMADUKE

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 179.)

June 3rd, 1917.

### THE INFLUENCE OF A GOOD CHARACTER ON OTHERS.

"This is often not realised to its fullest extent. If we take the life of such a man on earth we shall find that his example spreads, and that many who, if surrounded by others as careless as themselves, would not hesitate to do wrong, yet shrink from it in his presence. But there is more than this, for as the flower sends out its sweet scent upon the air, so the subtle essence or aroma of purity emanates from a good man or woman and permeates the atmosphere, exercising an uplifting effect on all who come within its influence. There is a moral atmosphere as well as a physical one, and often the slum dwellings are responsible for the crimes committed within them, for the very walls give out the essence of sin and crime, which enters into the souls of the unfortunate people who have to live in such places. Few recognise how necessary it is to be careful in the choice of a home. Sanitation may be rigorously looked to, but the moral sanitary conditions of a house are not enquired into, and many a happy disposition has been rendered depressed and melancholy by the adverse influences left by former tenants. How different when good and cheerful personalities have been the occupiers! When you enter such a house you say: 'How bright it seems!' There may have been deep sorrow suffered there, and many tears shed in it as some beloved one was taken from the family group; but there has been no undue repining and no bitterness; the sorrow has not interfered with duty or with the helpfulness of those left to continue their life-work on earth. And so, sorrow borne in this way cannot impress itself for evil on the next inmates, but fades away before resolute cheerfulness and stern practical duty nobly fulfilled. Suppose such a character as the one I began by describing were translated to our spheres; what would happen then? He comes over, fitted for the higher life at once, and has none of the initial stages to go through, but would probably go to the Third Sphere and commence his ministry of usefulness with hardly any delay.

[And does his special influence still survive?]

"Yes, for those around him who have had to arrive at the same point by slower and more painful means, are always in danger of slipping back without constant effort on their part, and to these he may be a tower of strength. His very presence gives hope and courage. His cheery optimism declines to see the chance of failure. He helps and encourages, guides and guards his weaker brethren, till they follow his example of steady belief in the eternal goodness of a Divine Ruler, and the consequent ultimate progression of every man born into the world of earth and afterwards translated to the higher realms of happiness. Is not this an end to strive for: that our passing-over should not only be easy for ourselves, but that on our way we should be able to uplift our fellow-men also? If I had only known the possibilities of both the present and future life while on earth, I should have lived very differently; but I was as untaught as the slum-child and as ignorant as the greatest savage. Can we be responsible for our lives if we have never been taught to make the best use of them? I think so, for if I, for example, had set about getting some useful work to do for my fellow-men, I should not have sunk into excesses and vice as I did, not for love of them, but simply to kill time. Some men, under these circumstances, take to sport, and kill innocent animals. At least I did not do that, and as far as I know I never ruined any life deliberately, except when I wrecked the happiness of my dearest wife and my almost equally dear friend by my selfish sin. Well, I have repented and now hold myself up to others as a warning and example of what a man should not be in his earth-life. May God grant me strength to atone in the present one!"

June 17th, 1917.

### TRUE RELIGION IN LIFE.

"We, from our standpoint here, should define real religion as the perfect harmony between lofty aims and a man's own desires. There should be no conflict when conscience urges him to an unselfish action, between that and his own wishes. When once a man has brought aims, desires, and actions into perfect harmony with the highest

laws, then we should call that man religious. He may hardly ever refer to God, or have His name upon his lips, and yet he will be one of God's servants, and will be living the life which all such should live. I am not speaking now of our world, I am sketching a religious man as he may live on earth, and such a man must have varied qualities to be able to approach to the standard which will be required of him in the future life. He must be self-reliant first of all, for the vine that twines round a support falls when the prop is withdrawn. He must be hopeful and charitable but he must take trouble over his charity and not give lavishly without investigation. It is pushing a drowning man under water to give money to some people, but by trying to raise them and restore their self-respect, much can be done. A loving nature, too, is necessary, so as to feel at peace with all the world. Then we should not be depicting a perfect character unless he were a lover of all nature. He must love mankind first, but hardly less so the animals, birds, and all creatures in God's earth-world. He should have a keen eye for beauty, and a lovely landscape or beautiful sunset should fill him with exquisite joy. When such a man passes over he will have nothing to unlearn and, at first, little to learn. The beautiful scenery, the high ideals, the heavenly music, the angelic faces around him will hardly surprise him. He will only feel that at last he has realised what he has dreamt of all his life, and for which his soul has cried out in longing; and when he meets the loved ones who have gone before him, then he will indeed feel it is his Heavenly Home, and that there can be but one family, on earth and in Heaven, for love embraces all mankind. He will pity the sinners, because they are retarding the bliss that might be theirs, and he will do his utmost to help them to redeem the past and enter upon the joys which he himself is tasting. Stagnation of effort would not appeal to him, but to know that he is called on for ever upward striving arouses in him a joy unspeakable."

June 24th, 1917.

### COULD THE WORLD HAVE BEEN CREATED TO FULFIL ITS END BETTER THAN WITH THE PRESENT LAWS?

"To raise such a question may seem presumptuous, yet I cannot believe that having intellect given us, we are forbidden to use it, and when one begins to consider the meaning of life, and the aim of the creation of the world, it naturally leads to speculation on the meaning of much that to us seems cruel and unnecessary. To begin with there seems to be in nature no absolute passivity or stagnation. However small and unnoticeable, there is movement of some sort; even the particles that compose the so-called solids, such as iron and other metals, are constantly in movement, which seems to be one of the laws of nature. In sentient creatures this movement should be towards the progression of the race, and even metals may be said to have this tendency, as they attract other particles, when in their natural state, and so form larger strata. But, we may ask, will there ever come a time when the end has been reached and all progress will cease? No, I do not believe that; I think that the infinite possibilities of progression are so great that eternity will be required for this, and that there will always be worlds, and always be people born into those worlds as educational forecourts to the glories of the hereafter. We cannot conceive or imagine eternity, but the mind of God can, and can so arrange that nothing is wasted and nothing is ever lost. Given free-will to mankind to make or mar his own future, could there be a grander scheme than the automatic results of sin and error as we see them exemplified on our side? All punishment inflicted by another, even when by an infinitely higher being, seems to mankind to bear the stamp of revengefulness; but in our spirit-world, as a man has sown on earth so he reaps hereafter; and the perfect justice of it is that a man sees for himself that the punishment is automatic and that he has brought it on himself. [But pain and sorrow exist?]

"Yes, but everything goes by contrast, and were there no pain there could be no realisation of ease; were there no ill-health in the earth-world, there would be no improvement in sanitation or housing conditions; for men will not try to attain to the highest unless they are made to see that it is for their own good to do so.



[But what about the innocent suffering for the guilty, as in this war?]

"That seems inevitable; but there will be compensation for all undeserved suffering, and therefore I do not think there could have been an alternative here either, for what tells hardly on someone may be for the benefit of another who could be reached in no other way. Say that a man loses a dearly-loved wife, whom he has, however, made unhappy by his selfishness. After she has passed over he realises the misery he has caused her and repents. Had she lived longer on earth, his selfishness would have increased until it would have exacted years and years of penance here. As it is, he will work out his repentance on earth, and then be ready to join his happy and forgiving wife in the higher life. This terrible war is an object-lesson in the suffering brought upon the innocent by the guilty; and yet I doubt if those who have passed over prematurely in their youth would come back if offered the choice; or if those who love them and mourn for them would dare to wish them back on earth. Yes, there are the refugees from their homes; the women who have suffered a cruel fate; the parents and children torn asunder—all innocent, yet having to suffer for the sins of others. Well, I cannot explain all this, but I hold to a great hope: that no undeserved suffering is ever wasted, and that there will be endless compensation in future happiness hereafter. Did I not believe this then my faith in the justice and mercy of God would be dead, and I should cease to strive upward and onward, but sink back into the grey mists in the borderland of undeveloped souls."

July 1st, 1917.

#### LIFE AND DEATH.

"This is somewhat a commentary on books of a psychic nature, recently published which, I am inclined to think, go too much into detail concerning the life in our spirit-world; especially as they are intended for non-students of the subject as well as for those having previous knowledge. It is lawful to keep some things hidden till the time is ripe. Christ said: 'I have many things to say unto you but ye cannot bear them now.' So it is with many of the details of the life in the future world. On first passing over we may have to undergo many things which would have repelled us had we known of them in earth life, but they are a necessary part of training with some who refused spiritual teaching while on earth. In writing for, or speaking to those who are ignorant of all that concerns the new life, and have rather a fear and dread of the knowledge, I would say: Give them the highest first. Show them the bliss and happiness to which we do attain. Tell them of the love, concord and harmony that reign here, and of the helpful work done for others. Then when they are familiar with this, and seek to know more about the means by which it is brought about, the details may be given little by little. Knowing the spiritual heights to which men can rise, they will care less that the means taken to achieve this end seem possibly to them hard and crude. Were we, in earth-life, going to some beautiful country-place, we would hardly notice if the train took us past dirty and dismal factory towns and through stretches of flat and uninteresting country; for our minds would be set on the goal and not on the approach to it. In the same way should we approach our Heavenly Home. The earthly railway by which we travel to it, may lead us through dismal swamps, and howling storms; and our station, when we arrive at it, may give little forecast of the glories to come; but when once we commence our real journey in the new world, the scenery will grow more and more beautiful, till at last we have to pause in our forward march until our eyes can grow accustomed to the strain of the dazzling beauties that confront us; and so, do not be hasty in giving all the truth that you know, but only such portions as those you wish to convince can assimilate and understand, for you must remember that 'angels' wings' are a part of the belief of our childhood, and that the unwinged angel is to many people as an uncrowned king or unhaloed saint. Discretion is not untruthfulness; you need not deny if questioned, but you need not force information on the minds of the ignorant for which they are not ready."

(To be continued.)

#### THE LONDON SPIRITUALIST ALLIANCE.

A READING BY MR. H. W. ENGHOLM.

On Thursday evening, 23rd ulto., Mr. H. W. ENGHOLM occupied the platform of the hall at 5, Queen-square, and gave an impressive reading of an unpublished communication in the Vale Owen Scripts. This was a highly dramatic story of the after-death experiences of a man guilty of many malpractices in his life on earth, and, however it may be regarded—whether as parable or a record of happenings on the spiritual plane—it was a most arresting history. Its earlier passages, which recounted the gloom and horror through which an unrepentant sinner passed, were Dantesque in their grimness. In the end the story ended happily with an account of the redemption of the spirit concerned.

#### CAPITAL PUNISHMENT.

By MAJOR R. A. MARRIOTT.

Having attended executions in about twelve cases during my prison experience, and having been able to observe the behaviour of the condemned, perhaps my personal view of capital punishment will be of interest. Taking first the material and deterrent aspect of the matter, I have been led to the conclusion that the culpability of the condemned requires far more differential treatment.

In some cases jealousy, the *crime passionnel*, was the cause, which should be in quite a different category to the deliberate carrying out of a murderous project. In another case it may be caused by a fit of uncontrollable anger, as in that of a man against a nagging wife, who said that for seventeen years he had never had the peace he experienced during his last three weeks of life. Another, who was reprieved on a quibble of the evidence, was quite upset and said, "Why? I killed her right enough!" He was sent to Broadmoor, though there was apparently no real lack of mental balance. The punishment of crime should presumably act as a deterrent, and I think the extreme penalty does so act, but not in cases of jealousy and sudden uncontrolled anger.

One execution I had to carry out was a peculiar case of deliberate murder. The youth, while under the ministrations of the chaplain, was found to be one of those rare characters—a "mystic," is perhaps the only way to describe him—whose inner life and aspirations were of a high order, and had always insured him love and respect. The fact that his intended had thrown him over was such a shock to his equilibrium, that his act could charitably be attributed to a temporary mental overthrow. I heard subsequently that his parents got into touch with him in the spirit world, and a friend received an accurate description of him and of his last moments, through the clairvoyance of Mr. Vout Peters.

In my experience it seems that the three weeks of waiting is the worst part of the punishment. Always being watched by two warders day and night, and the preliminary visit of the executioner to decide on the length of "drop," must be a prolongation of the agony. One reason for this delay is to enable the soul to prepare for eternity, and for three sermons to be preached to promote a deathbed repentance in orthodox fashion.

We may be confident that the spread of Spiritualism will in time produce a change of view, and instead of dispatching a criminal into the Borderland we shall let him live the term of his life in conditions in which his better character can be developed; and thus deprive hell of a possible inmate. It can scarcely be doubted that such methods would enable crimes now entailing the death penalty to be more frequently detected by clairvoyance, when we shall be co-operating with the higher intelligences, now withheld from aiding us because we pursue a wrong course.

I have often thought what an educating influence imprisonment might be, if only the truths of Spiritualism could be preached at the same time as the Gospel of Christ: the real significance of the words to the thief on the cross, even if believed in, are apt to be wrongly interpreted by his modern representative. I have had the opportunity of thus preaching on several occasions, and on one Armistice Day the chapel seemed to be pervaded by a spiritual presence which was felt by many. A prisoner confessed that he was contemplating suicide, but was now thankful that he had been sent to gaol. In my opinion agitation for the abolition of capital punishment now would be premature, but the motive of such criminal acts should be classed in degree, as in the case of convictions for manslaughter. Nor do I think we shall have to wait long, even humanly speaking, for the Church to teach the essence of what has been learned of late about the next world, and to allow it to be preached to the "spirits in prison." The undesirability of capital punishment will be then understood, and its abolition will follow as a matter of course. The steady growth of the knowledge of this transcendent truth will enable prisons to minister, as they aspire to do, towards a real and lasting reformation of character, and these institutions will then be more free to deal properly with all the varying degrees of wrongheaded and weak-minded individuals, more sinned against than sinning, whose congenital constitution has engendered a proneness to vice.

LUTON—A NEW SOCIETY.—We are informed of the opening at Luton of a Spiritual Evidence Society, of which Mr. J. J. Darby, of 122, Dunstable-road, Luton, is the Secretary. Mr. Darby is desirous of hearing from mediums who have open dates.

\* My last prison was exceptionally favoured, since, besides the instance of materialisation in a prison cell, reported in LIGHT (July 2nd, 1921), there was another separate instance of materialisation of the late husband of a woman attendant, temporarily employed in the female prison hospital.



## THE PROCESS OF DYING.

DESCRIBED BY ANDREW JACKSON DAVIS.

The description given by Miss Dorothy Monk and published last week on page 182, of the Process of Dying witnessed by her and seven other members of her family has created considerable attention and, as promised in an Editorial footnote to her article last week, we now give the wonderful passage from Vol. I. of the "Great Harmonia," in which Andrew Jackson Davis describes the process of the separation of the etheric body and the spirit of a departing person from the material body, as seen by him clairvoyantly at the death of a friend. He writes:—

"Death is but a Door which opens into new and more perfect existence. It is a Triumphal Arch through which man's immortal spirit passes at the moment of leaving the outer world to depart for a higher, a sublimer, and a more magnificent country. And there is really nothing more painful or repulsive in the natural process of dying (that which is not induced by disease or accident) than there is in passing into a quiet, pleasant, and dreamless slumber. The truthfulness of this proposition is remarkably illustrated and confirmed by the following observations and investigation into the physiological and psychological phenomena of death; which my spirit was qualified to make upon the person of a diseased individual at the moment of physical dissolution.

"The patient was a female of about sixty years of age. Nearly eight months previous to her death, she visited me for the purpose of receiving a medical examination of her physical system. Although there were no sensations experienced by her, excepting a mere weakness or feebleness located in the duodenum, and a falling of the palate, yet I discovered, and distinctly perceived, that she would die with a cancerous disease of the stomach. This examination was made about eight months previous to her death. Having ascertained the certainty of her speedy removal from our earth, without perceiving the precise period of her departure (for I can not spiritually measure time or space), I internally resolved to be present and watch the progressive development of that interesting but much-dreaded phenomenon. Moved by this resolution, I, at a later period, engaged board in her house, and officiated as her physician.

"When the hour of her death arrived, I was fortunately in a proper state of body and mind to induce the Superior Condition; but, previous to throwing my spirit into that condition, I sought the most convenient and favourable position, that I might be allowed to make the observations entirely unnoticed and undisturbed. (For an explanation of what is meant by the superior condition, and of the nature and character of my spiritual perceptions, I refer the reader to the department of this work which is particularly devoted to the philosophy of psychology). Thus situated and conditioned, I proceeded to observe and investigate the mysterious processes of dying, and to learn what it is for an individual human spirit to undergo the changes consequent upon physical death or external dissolution. They were these:—

"I saw that the physical organisation could no longer subserve the diversified purposes or requirements of the Spiritual Principle. But the various internal organs of the body appeared to resist the withdrawal of the animating soul. The muscular system struggled to retain the element of Motion; the vascular system strove to retain the element of Life; the nervous system put forth all its powers to retain the element of Sensation; and the cerebral system laboured to retain the principle of Intelligence. The body and the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what seemed to be, to the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realised the fact that those physical manifestations were indications, not of pain or unhappiness, but simply that the Spirit was eternally dissolving its co-partnership with the material organism.

"Now the head of the body became suddenly enveloped in a fine—soft—mellow—luminous atmosphere; and, as instantly, I saw the cerebrum and the cerebellum expand their most interior portions; I saw them discontinue their appropriate galvanic functions; and then I saw that they became highly charged with the vital electricity and vital magnetism which permeate subordinate systems and structures. That is to say, the Brain, as a whole, suddenly declared itself to be tenfold more positive, over the lesser portions of the body, than it ever was during the period

of health. This phenomenon invariably precedes physical dissolution.

"Now the process of dying, or of the spirit's departure from the body, was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life, and of sensation, into its various and numerous departments. The head became intensely brilliant; and I particularly remarked that just in the same proportion as the extremities of the organism grew dark, and cold, the brain appeared light and glowing.

"Now I saw, in the mellow, spiritual atmosphere, which emanated from, and encircled, her head, the indistinct outlines of the formation of another head! The reader should remember that these super-sensuous processes are not visible to any one except the spiritual perceptions be unfolded; for material eyes can only behold material things, and spiritual eyes can only behold spiritual things.—This is a Law of Nature. This new head unfolded more and more distinctly; and so indescribably compact and intensely brilliant did it become, that I could neither see through it, nor gaze upon it as steadily as I desired. While this spiritual head was being eliminated and organised from out of, and above, the material head, I saw that the surrounding aural atmosphere which had emanated from the material head was in great commotion; but, as the new head became more distinct and perfect, this brilliant atmosphere gradually disappeared. This taught me that those aural elements, which were, in the beginning of the metamorphosis, attracted from the system into the brain, and thence eliminated in the form of an atmosphere, were indissolubly united in accordance with the divine principle of affinity in the universe, which pervades and destines every particle of matter, and developed the spiritual head which I beheld.

"With inexpressible wonder, and with a heavenly and utterable reverence, I gazed upon the holy and harmonious processes that were going on before me. In the identical manner in which the spiritual head was eliminated and unchangeably organised, I saw, unfolding in their natural, progressive order, the harmonious development of the neck, the shoulders, the breast, and the entire spiritual organisation. It appeared from this, even to an unequivocal demonstration, that the innumerable particles of what might be termed unparticled matter, which constitute the man's Spiritual principle, are constitutionally endowed with certain elective affinities, analogous to an immortal friendship. The innate tendencies, which the elements and essences of her soul manifested by uniting and organising themselves, were the efficient and imminent causes which unfolded and perfected her spiritual organisation. The defects and deformities of her physical body were, in the spiritual body which I saw thus developed, almost completely removed. In other words, it seemed that those hereditary obstructions and influences were now removed, which originally arrested the full and proper development of her physical constitution; and therefore, that her spiritual constitution, being elevated above those obstructions, was enabled to unfold and perfect itself, in accordance with the universal tendencies of all created things.

"While this spiritual formation was going on, which was perfectly visible to my spiritual perceptions, the material body manifested, to the outer vision of observing individuals in the room, many symptoms of uneasiness and pain; but these indications were totally deceptive; they were wholly caused by the departure of the vital or spiritual forces from the extremities and viscera into the brain, and thence into the ascending organism.

"The spirit arose at right angles over the head or brain of the deserted body. But immediately previous to the final dissolution of the relationship which had for so many years subsisted between the two spiritual and material bodies, I saw—playing energetically between the feet of the elevated spiritual body and the head of the prostrate physical body—a bright stream or current of vital electricity. This taught me, that what is customarily termed Death is but a Birth of the spirit from a lower into a higher state; that an inferior body and mode of existence are exchanged for a superior body and corresponding endowments and capabilities of happiness. I learned that the correspondence between the birth of a child into this world, and the birth of a spirit from the material body into a higher world, is absolute and complete—even to the umbilical cord, which was represented by the thread of vital electricity, which, for a few minutes, subsisted between and connected the two organisms together. And here I perceived, what I had never before obtained a knowledge of, that a small portion of this vital electrical element returned to the



deserted body, immediately subsequent to the separation of the umbilical thread; and that that portion of this element which passed back into the earthly organism, instantly diffused itself through the entire structure, and thus prevented immediate decomposition.

"It is not proper that a body should be deposited in the earth, until after decomposition has positively commenced; for, should there be no positive evidences of such structural change, even though life seems surely to have departed, it is not right to consign the body to the grave. The umbilical life-cord, of which I speak, is sometimes not severed, but is drawn out into the finest possible medium of sympathetic connection between the body and the spirit. This is invariably the case when individuals apparently die, and, after being absent for a few days or hours, return, as from a peaceful journey, to relate their spiritual experiences. Such phenomena are modernly termed Trances, Catalepsy, Somnambulism, and spiritual Extasis. There are many different stages, or divisions, and subdivisions, of these states. But when the spirit is arrested in its flight from the body, and when it is held in a transitional or mediatorial state, for only a few hours or minutes, then the mind seldom retains a recollection of its experience—this state of forgetfulness seems, to a superficial observer, like annihilation; and this occasional suspension of consciousness (or memory) is frequently made the foundation of many an argument against the soul's immortal existence. It is when the spirit entirely leaves the body—only retaining proprietorship over it, through the medium of the unsevered umbilical thread or electric wire, as it might be called—that the soul is enabled to abandon its earthly tenement and interests, for many hours or days, and afterwards, to return to the earth—laden with bright and happy memories.

"As soon as the spirit, whose departing hour I thus watched, was wholly disengaged from the tenacious physical body, I directed my attention to the movements and emotions of the former; and I saw her begin to breathe the most interior or spiritual portions of the surrounding terrestrial atmosphere. (The reader will find an explanation of what is meant by the 'interior portions of the terrestrial atmosphere,' by referring to the consideration of 'air as a medium,' to be found in the pathological department of this volume.) At first it seemed with difficulty that she could breathe the new medium; but, in a few seconds, she inhaled and exhaled the spiritual elements of nature, with the greatest possible ease and delight. And now I saw that she was in the possession of exterior and physical proportions, which were identical, in every possible particular—improved and beautified—with those proportions which characterised her earthly organisation. That is to say, she possessed a heart, a stomach, a liver, lungs, &c., &c., just as her natural body did previous to (not her, but) its death. This is a wonderful and consoling truth! But I saw that the improvements which were wrought upon, and in, her spiritual organisation, were not so particular and thorough as to destroy or transcend her personality; nor did they materially alter her natural appearance or earthly characteristics. So much like her former self was she, that, had her friends beheld her (*as I did*), they certainly would have exclaimed—as we often do upon the sudden return of a long absent friend, who leaves us in illness and returns in health—'Why, how well you look! How improved you are!' such was the nature—most beautifying in their extent—of the improvements that were wrought upon her.

"I saw her continue to conform, and accustom herself, to the new elements and elevating sensations which belong to the inner life. I did not particularly notice the workings and emotions of her newly awakening and fast unfolding spirit; except, that I was careful to remark, her philosophic tranquillity throughout the entire process, and her non-participation, with the different members of her family, in their unrestrained bewailing of her departure from the earth, to unfold in Love and Wisdom throughout eternal spheres. She understood, at a glance, that they could only gaze upon the cold and lifeless form which she had but just deserted; and she readily comprehended the fact, that it was owing to a want of true knowledge upon their parts, that they thus vehemently regretted her merely physical death.

"The excessive weeping and lamentation of friends and relatives, over the external form of one departed, are mainly caused by the sensuous and superficial mode by which the majority of mankind view the phenomenon of death. For, with but few exceptions, the race is so conditioned and educated on the earth—not yet having grown into spiritual perceptions—not yet progressed to where 'whatsoever is hid shall be revealed'—realising, only through the medium of the natural senses, the nearness of the beloved—watching and comprehending only the external signs and processes of physical dissolution—supposing this contortion to indicate pain, and that expression to indicate anguish—I say, the race is so situated and educated that death of the body (to the majority of the earth's inhabitants) is equivalent to an annihilation of the personality of the individual. But I would comfort the superficial observer, and I can solemnly assure the inquirer after truth, that, when an individual dies naturally, the spirit experiences no pain; nor, should the material body be diseased with disease, or crushed by the fearful avalanche,

is the individuality of the spirit deformed, or in the least degree obscured. Could you but turn your natural gaze from the lifeless body, which can no longer answer to your look of love; and could your spiritual eyes be opened; you would behold—standing in your midst—a form, the same, but more beautiful, and living! Hence, there is great cause to rejoice at the birth of the spirit from this world into the Inner Sphere of Life—yea, it is far more reasonable and appropriate to weep at the majority of marriages which occur in this world, than to lament when man's immortal spirit escapes from its earthly form, to live and unfold in a higher and better country! You may clothe yourselves with the dark habiliments of woe, when you consign at the altar, a heart to a living grave; or when you chain the soul to breathe in an uncongenial atmosphere; but robe yourselves with garments of light to honour the spirit's birth into a higher life!

"The period required to accomplish the entire change, which I saw, was not far from two hours and a half; but this furnishes no rule as to the time required for every spirit to elevate and reorganise itself above the head of the outer form. Without changing my position, or spiritual perceptions, I continued to observe the movements of her new-born spirit. As soon as she became accustomed to the new elements which surrounded her, she descended from her elevated position, which was immediately over the body, by an effort of the will-power, and directly passed out of the door of the bedroom, in which she had lain (in the material form) prostrated with disease for several weeks. It being in a summer month, the doors were all open, and her egress from the house was attended with no obstructions. I saw her pass through the adjoining room, out of the door, and step from the house into the atmosphere! I was overwhelmed with delight and astonishment when, for the first time, I realised the universal truth that the spiritual organisation can tread the atmosphere, which, while in the coarser, earthly form we breathe—so much more refined is man's spiritual constitution. She walked in the atmosphere as easily, and in the same manner, as we tread the earth, and ascend an eminence. Immediately upon her emergence from the house, she was joined by two friendly spirits from the spiritual country; and, after tenderly recognising and communicating with each other, the three, in the most graceful manner, began ascending obliquely through the ethereal envelopment of our globe. They walked so naturally and fraternally together, that I could scarcely realise the fact that they trod the air—they seemed to be walking upon the side of a glorious but familiar mountain! I continued to gaze upon them until the distance shut them from my view; whereupon I returned to my external and ordinary condition.

"O, what a contrast! Instead of beholding that beautiful and youthfully unfolded spirit, I now saw, in common with those about me—the lifeless—cold—and shrouded organism of the caterpillar, which the joyous butterfly had so recently abandoned!"

#### LIGHTS AROUND THE DYING.

The Rev. Chas. L. Tweedale writes:—

I have read the account sent by Miss Dorothy Monk with great interest. She and the others present evidently saw a very similar demonstration to that witnessed by my wife, daughter and the nurse on the occasion of the passing of my wife's mother on July 27th, 1921. This was described in *LIGHT* last August. If Miss Monk would communicate with me I should be glad to compare notes.

OBITUARY: COLONEL ARTHUR, D.S.O.—An announcement of the death and funeral of Colonel B. Arthur, D.S.O., M.M., G.C., who died on March 11th, was received too late for insertion in our last issue. Colonel Arthur was injured on active service in France, and although he carried on long after the Armistice he was compelled to go into hospital at Devonport on November 29th, 1919. From there he came to Torquay and made his home at Preston, which he loved because of its similarity to his own country. He was born in Gisborne, New Zealand, and on the outbreak of the war in South Africa volunteered for service, gaining a commission in the 4th New Zealand Rough Riders. He was mentioned in dispatches four times, and retired with the rank of a captain. He served with the Motor Machine Gun Corps in the late war, was mentioned three times in dispatches and was awarded the D.S.O. for gallantry in the field. Shortly after coming to Paignton, Colonel Arthur became interested in Spiritualism. Its tenets—the Fatherhood of God, the Brotherhood of Man, and the continuity of Life after the change called Death—appealed to him as being the direct teaching of the Christ. He bewailed the popular sombre trappings of woe, and left particular instructions that none belonging to him should wear mourning, or mourn as those without hope. Several members of the local Spiritualist Church were amongst the mourners at the interment, which took place at the Cemetery, Paignton, on the 15th ulto.



## DR. GUSTAVE GELEY AND PSYCHICAL EVIDENCES.

A RECORD OF SOME IMPRESSIVE EXPERIENCES.

BY E. W. DUXBURY.

The severely scientific ideals of the International Metapsychic Institute, Paris, render the under-mentioned quotations from its Journal, the "Revue Metapsychique," of special interest. They are taken from the article of Dr. Gustave Geley, the Director of the Institute, which appeared in the issue of that publication of July-August, 1921, in connection with the mediumship of M. Franek Kluski. I translate below some passages from Dr. Geley's article:—

"This whole scene is impressive. Here is the complete narration of it, given by the Count. We publish it as such, leaving, it is understood, the whole responsibility for the personal details to the Count himself:—

SEANCE OF 20TH NOVEMBER, 1920.

THIRD INCIDENT: The medium is seated before the table, outside the dark cabinet. Dr. Geley holds the left hand of the medium, and Potocki holds the right hand. Those present form a chain. The medium quickly falls into the trance state, which is perceived by his characteristic respiration. Appearance of phosphorescent lights above and by the side of the medium. I feel touches, and that there is someone between me and Franek. On my left, the curtains of the dark cabinet begin to move and swell, as though a breeze were filling them.

I feel that someone envelops himself as with a veil, leans over me, and says in my ear very distinctly the word "Thomasch" (Polish for "Thomas.") He afterwards spells this word typologically. I ask: "Is it Thomas Potocki?" (a cousin with whom I was on intimate terms and who died eight years ago). I receive rather strong and repeated pats on the shoulder in confirmation of the reply to my inquiry.

I thank him for having come, and ask him if I can be of any service to him. Silence. I ask him if he sees my sister in the astral world, who died three years ago. Reply: "Yes." And at the same moment I feel a woman's hand placed gently on my brow, making the sign of the Cross surrounded by a circle, as my sister always did in her lifetime, when taking leave of me. I well recognise her hand, slightly illumined by the surface of the luminous slate, placed before me on the table. Her hand passes several times in front of my eyes, and more and more I have the impression that I recognise it. She presses my hand, and pats my face, which she caresses. I have no longer the least doubt; it is, indeed, her hand and I recognise its contact. A little later, a luminous ball forms in front of my face. This ball retreats and then approaches quite close to my face, and I perceive, to my great astonishment and also to my great joy, the perfectly recognisable features of my sister, who smiles at me as in her lifetime. She appears to me much younger, as she was twenty-five years ago (she died at the age of 55). The upper part of the head is enveloped in cloudy veiling. The appearance of the face only lasts a few seconds. I have the time to cry: "It is she!" then everything disappears. The hand still traces several times signs of the Cross on my brow; a sonorous kiss, a few more pappings of the face, and then every manifestation ceases.

J. POTOCKI.

"We made some attempts to obtain messages by automatic writing, for Kluski is also an admirable writing medium. We renounced them, as soon as we perceived that these manifestations were only obtained at the expense of the materialisation phenomena. The latter became weaker or disappeared, when the medium did not consecrate his whole power exclusively to them.

"The most curious of these attempts at automatism was made by Count Potocki on the 22nd November, 1921. This is the account, under the hand of our collaborator:—

"Franek Kluski came to see me on Monday, the 22nd November, at about three o'clock in the afternoon. We talked of politics, the war, the events in Poland during August, 1920, and then of mediumship, seances, direct writing, etc. Suddenly Franek told me to give him pencil and paper for him to try and get automatic writing. Scarcely was he seated before a sheet of paper than he fell into a light trance, and began to write with surprising rapidity, such as all well know who have been

present at similar sittings. The writing changed rapidly, as if there was being disclosed a dialogue transmitted by the medium between different persons all eager to manifest."

"I quote the sentences word for word, each written in a different handwriting, in fact quite dissimilar from each other:—

"As for me, I know nothing about it."

"And yet it is indeed Jules who is here?"

"How old he has grown!"

"Jules, whence and how do you come here?"

"Is this really your house?"

"Jules, is it really you?"

"Can all this be real?"

"Jules, is it really you that I see here?"

"Can you be really with us, or are you still down there?" (on the earth?)

"All the same, this becomes astonishing, it is the second time that I have seen him here."

"My dear Jules, I am so astonished, what does all this mean?"

"All doubt must disappear, it is indeed you, hesitation is no longer possible."

"What good is all this?"

"As for us, all help can come only from..."

"Yes, yes, Jules, you have desired it, and desire is the power of light."

"I cannot yet write, I feel like someone fainting."

"Jules, I cannot believe this phenomena, I find all this fantastic and astonishing."

"Dogmas are not the essence of things."

"Jules, what does all this mean? It is not your house?" (My house in Varsovie.)

"What does this luminous chink mean in the opaque curtain which separates us?"

"Take the hand which holds the pencil."

"Jules, I feel you, it is really astonishing!"

"Jules, can you still doubt?"

"Now I shall no longer reproach you!"

"Forgive me the violent scene at Maurice's house. We disputed so often about what is reality itself, the thing most real. Jules, forgive me! You wish to see Thomas? He was quite close to you. He cannot yet write, but I can replace him. Jules, do you wish to ask him for some detail, as a proof?" (I ask for this proof.)

THOMAS: "Do you remember our conversation at the Palais Bleu about the theatre? It was you who were more than right. It was not a theatre that we needed then!"

"(This relates to 1910. At that time my cousin Count Thomas Potocki, was at the head of a Committee for the erection of a large model theatre at Varsovie, a matter which largely filled his mind. I was taking part at that period in mediumistic seances for materialisations. Now, one evening, at the Palais Bleu (the house of Count Zamoyski), Thomas Potocki spoke to me about his theatre. It was to this conversation that the remark taken down referred, and this private conversation could only have been known to myself.)"

This kind of dialogue, registered through the channel of the medium as by a phonograph, has something in it truly impressive and arresting. Everything occurs as if this dialogue had really taken place, between several invisible entities, who sometimes manifest their mutual surprise at seeing their relation again, and sometimes address him with hesitation.

There is, in this manifestation, a stamp of truth, an undeniable spiritoid realism.

If that is the result of a comedy of the subconsciousness, it must be avowed that it is profoundly disconcerting."

GUSTAVE GELEY.

BERMONDSEY SPIRITUALIST TEMPLE, Fort-road Institute. —Last Sunday Mr. H. Wright spoke on "Retribution." His clairvoyant descriptions, except where a relative had passed over when the survivor was too young for him now to remember such relative, were recognised. Helpers badly needed.



### SIR WILLIAM BARRETT ON THE "SCINTILLATING PARTICLES."

I have read with interest my friend, Dr. Lindsay Johnson's, letter in your last issue (p. 181) on the scintillations in the eye, referred to in your columns some time ago. Dr. Lindsay Johnson is correct in saying that these scintillations—noticed by many persons as bright spots rapidly moving across the field of vision when a bright sky is observed—are due to the motion of the blood-corpuscles in the capillaries of the retina. They are not, however, due to the red blood-corpuscles, but to the white or transparent blood-corpuscles. If Dr. Lindsay Johnson will turn to Part IV. of my researches on Entoptic Vision, published in the Proceedings of the Royal Dublin Society for 1906 (a copy of which I sent him long ago, and which he has doubtless forgotten), he will find on pp. 129, *et seq.* a record of my investigations of the whole subject.

These rapidly-moving scintillations were first noticed on the Continent by Vierordt, and subsequently by Professor Ogden Rood, Dr. Reuben, and Dr. Pope in America. Helmholtz also saw these moving corpuscles, and, like others, attributed them to the circulation of the blood in the retinal capillaries. I happened to discover them independently when viewing a bright sky through a cobalt blue glass.

As for some years I had been engaged in the investigation of Entoptic phenomena\* I was led to examine the subject more fully, and found a means of measuring these corpuscles, their exact size, their numbers in a given area and their velocity. The result showed they were about twice the size of the red corpuscles, that is they averaged  $\frac{1}{25000}$ th of an inch in diameter, and were much fewer in number than the red corpuscles; the proportion being about one to the thousand red corpuscles after fasting, and one to four hundred red after a meal. They were distinguished also by their solitariness, their refractive power, their shape and their transparency. I found also that they followed the direction of the capillaries in the macula—which is the region of most distinct vision in the retina. In the Royal Dublin Society paper referred to, I give a drawing of Purkinje's figures (referred to by Dr. Lindsay Johnson) which depict the shadows of the retinal vessels, and a drawing is also given of these moving bright corpuscles, and how best to see them.

WILLIAM F. BARRETT, F.R.S.

### THE EVIDENCES OF PUBLIC CLAIRVOYANCE.

Mrs. Hewat McKenzie writes:—

I feel that the excellent evidences of supernormal powers received through our public clairvoyants ought to be much more widely noticed in LIGHT. Spiritualists take them as a matter of course, whereas to the world in general, if they but knew it, they are of the profoundest significance, as indications of man's finer faculties, leaving outside altogether the question of spirit return. The Scriptures are full of such happenings, and a brief record from time to time of present-day experiences would bring revelation up-to-date.

Recently in public clairvoyance at the College, Mrs. Annie Brittain, turning quickly to a lady in the audience, said: "I see such a strange thing with you." She then proceeded to describe two children, who were not recognised, and said, "I see a very tall man and I seem to be climbing, climbing, with ropes. I can imagine I am mountaineering or something similar; now I find myself falling, falling; I am so dizzy I could fall down. I feel this man met his death in this way, and that his body was never recovered by his friends. I seem to see where it fell, and yet there is nothing to be found. I don't know whether this is in the Alps or Snowdon, but I get a brown bear looking at me not far away." The lady who received this message gave instant public acknowledgment, saying the message was not for her but for the man's friends; that he lost his life in an expedition and that the body was never found.

I made it my business afterwards to speak to this woman—who was a stranger to me—and asked her whether she knew Mrs. Brittain or had ever received any message before regarding this affair. She answered in the negative as to both, and told me further that this man was a well-known explorer, that the accident happened in the Himalayas—probably the "brown bear" would fit this—and that she had spent the previous day with a sister-in-law of the man.

We learn that Mr. R. J. Lees is to speak on Spiritualism at Howard's Assembly Rooms, Beckenham, on Thursday, next, at 8 p.m. The Rev. C. Drayton Thomas will occupy the chair.

\*The perception of phenomena, the seat of which is within the eye, may be called Entoptic vision; whereas our perception of phenomena the seat of which is outside the eye may be called Exoptic vision.

### RAYS AND REFLECTIONS.

We have a goodly number of teetotallers amongst our readers, but I am sure that a little anecdote—which I cull from the "S. Jude-on-the-Hill Parish Paper"—will amuse them as well as the others. Here it is: The Vicar of a South London Church was asked not long ago to preach a special sermon on the subject of temperance. After announcing this request, he continued, "There are only two drinks mentioned in the Book of Psalms. One is wine that maketh glad the heart of man, and the other is water, with which the wild asses quench their thirst. You can take your choice of either."

In Pittsburgh recently, Houdini, that prince of conjurers, gave an exhibition of his skill in releasing himself from a strait jacket in the public street before a concourse of many thousands of spectators. Hanging head downwards from the end of a rope, and "trussed up" in a strait jacket fastened upon him by officials of a local lunatic asylum, Houdini freed himself in less than a minute and a half, tossing the garment "down to the gaping crowds below."

If you ask me what this particular feat has to do with psychic phenomena I can only answer, nothing at all. I merely record it because, knowing Houdini personally, I know that he is deeply interested in Spiritualism, its phenomenal side in particular. In some of his more astounding feats he tells me there is an element which even he cannot understand. His description of his sensations and experiences suggests that at a certain point in his legerdemain his own personal psychic powers come into play. Of the higher side of Spiritualism he knows little; he seems quite unable to take it in, and I have heard him bemoan the fact. He is pathetically anxious to know that his departed friends still live. Some strange premonitory dreams and occasional flashes of clairvoyance have convinced him of the interior reality of Spiritualism, but just what that reality is he is never able to discover.

The appointment of Sir Ernest Wild, K.C., M.P., as Recorder of the City of London is a well-deserved promotion. It will be remembered that he presided at one of Sir Arthur Conan Doyle's meetings at the Queen's Hall. He defended Mrs. Brockway, the medium, at the West London Police Court, in January, 1917, and later appeared at the Mansion House as counsel for the defence of the late Mr. Alan Leo, the astrologer, who was prosecuted for fortune telling. Sir Ernest is a poet of no mean powers and has published a volume of his lyrical work.

Dr. Walter Franklin Prince's investigation of the poltergeist case at Antigonish, Nova Scotia, has been the theme of long articles in the American and Canadian papers. Brief echoes of it have reached the British Press, and it is gravely recorded in some London papers that the manifestations, which include spontaneous outbreaks of fire, were due to "dream states" on the part of the girl, Mary Ellen Macdonald, a resident in the haunted house. And yet some of the fires broke out when the girl was not in the house, and in one instance a wet rag was burned in a pool of water—if the reports are to be believed. However, "dream states" may be good enough as an "explanation"; it is a kind of variant on the eternal "Telepathy." When, centuries ago, an old wisacre in Kent was asked what caused the Goodwin Sands, he replied that they were due to "Tenterden steeple." The story is often quoted as an example of the non sequitur. But it would be quite sufficient explanation to satisfy that kind of mind which is content with words, without troubling itself as to whether there is any idea behind them. As to the Antigonish case, we must clearly wait for Dr. Prince's own account and ignore the misleading fragments of it furnished by the popular Press. So far as I have read, it seems that all the explanations turn on the question as to how the phenomena might have been produced, on the principle, it might have been, therefore it was!

D. G.

**SPIRITUALIST FELLOWSHIP CENTRE.**—A special general meeting of members was held on Thursday evening, March 23rd last, Mr. Fred G. Palmer in the chair. A retrospective review of the Centre's proceedings to date was briefly given by the hon. secretary, in which it was stated that in view of the difficulty in securing suitable headquarters, the Hendon Town Hall Library had been utilised for the weekly meetings until other accommodation could be obtained. Addresses, lectures, and special papers have been contributed by Dr. Ellis T. Powell, LL.B., D.Sc.; Mrs. M. H. Wallis, Mrs. M. Winstanley Shadwell, Mr. C. W. Child, Rev. George Ward, Mr. Thos. Blyton, Mr. Horace Leaf, Miss Lilian Whiting (U.S.A.), Mr. Stanley De Brath, M.I.C.E., Miss Violet Burton, Mrs. M. Golden, and Mr. Vivian E. Robson, B.Sc.



## LIGHT,

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## SPACE AND TIME IN THE SPIRIT WORLD.

The "Two Worlds," in a recent leading article on "Bewildering Messages," refers to the numerous apparently contradictory messages concerning the number of spheres in the spiritual world, and also to the question of locations and distances. Frequently when the distances between the various zones or strata of the spirit regions are set down in miles (as by Andrew Jackson Davis), we hear such ideas denounced as "materialistic." On the other hand, the computations are warmly defended as having a basis in fact, and being necessary for definiteness of view. We rarely interpose in these disputes. It seems so clear that there are two sides to every idea. The excited transcendentalist who proclaimed that there was no such thing as space, and then accidentally stepped off the platform discovered, when he arose bruised and shaken, that there was a flaw in his reasoning! Our contemporary very wisely points out that while "space and time have not the same meaning in the spirit world as they have here," that is not to say they have no meaning, "for there are degrees of separateness between individuals which are quite as effective as the miles which separate us from some of our friends." That is well observed. It puts into a sentence the conclusions of those of us who approach the question thoughtfully and do not expect to settle the problem of space relations in the next world with a foot rule.

There is admittedly one great riddle in regard to the conditions of the next world which will never be solved by any of us while on earth. It is so clear that the physical brain effectively bars the mind from any true realisation of the essential reality. It is something which can never be solved until the physical machinery is finally laid aside. But there are a multitude of lesser matters which can be dealt with in a tolerably effectual way by translating physical standards into higher terms. We have the keys to these things already with us. We know how subjective a matter is time. In ecstatic states hours fly like moments—in times of anxiety and distress the moments creep leaden-footed—an hour seems like an age. We know, too, how that when near the point of death, the subject of the experience, if he survives, will sometimes recount the strange sensation of reliving all his previous life in the course of a few moments. Also we observe that our ideas of space take two forms. Two friends living one in Australia and one in England are distant from each other. Yet they are "near friends." But when they are together, having in the meantime become strangers from each other, they may sit side by side and yet be "distant." It is more than a figure of speech, this—it indicates a real sundering on another plane of life. It has a direct application to the realities of the next world, where we are continually informed that two spirits may be in the same room as the earthly friend they are visiting and yet be unconscious each of the other's presence—

close together as far as physical standards are concerned, but countless leagues apart when it is a question of the particular grades of consciousness concerned.

We have the matter illustrated in this life in an infinite number of ways. If we fail to learn the lesson the fault is ours.

The fact is that we can, so to speak, only measure ourselves by ourselves. A man is only "bad" or "good" by contrast or comparison with others of his fellows. It goes beyond a question of observing commandments and rules. These only receive their authority from the attitude of Society towards them. A man of one religious persuasion becomes a holy man amongst his fellows by the doing of things which are strongly reprobated by the followers of some other religion. But when we look deeply into the matter we find there are certain principles which prevail all through the race. They do not arise from the observance of any kind of Scripture or moral teaching. They are implanted in the human spirit: they arise in the course of Nature. Hence the kind man, the honest man, is respected in every community whether civilised or uncivilised. His qualities are inborn, they belong to life and not to creeds or books, or anything outside the central springs of consciousness.

These standards of judgment apply equally when we are considering what may be called the chronology or geography of the spirit world. We must take an interior gauge—the clock, the chart and the compasses are almost useless here. Yet must there still be a double standard, a balanced combination of the two ideas of measurement—the physical and the super-physical. So may we say that a spirit who passed from this world in 1822 has been one hundred years in the spirit world, from our standpoint, also that he is in a region distant so many thousands of miles from our planet. But to leave the matter there is to bring in confusion and to deserve the charge of "materialism." We have to take in the spirit's own view of the matter—so far as we can, which amounts to very little. To him the passage of time, as we understand time, may represent just nothing at all—a zero point—and the question of distance be entirely a matter of sympathy and the affections, and consequently the idea of actual separation from his friends on earth by miles and furlongs merely ludicrous. He has had an interior and practical experience of those extensions and changes about which we can only imagine and speculate. Nothing of the essential realities about him has changed, but simply the method of perceiving them. And that is what it all comes down to in the end, whether for spirits in the flesh or out of it.

## 'TWIXT SCYLLA AND CHARYBDIS.

MATERIALIST: None of the so-called phenomena of Spiritualism ever happen in fact. They are all imagination and deception.

SPIRITUALIST: Many people, however, say they are not. For instance, John Brown.

MATERIALIST: John Brown! Who ever heard of him! You don't expect me to believe what he says, do you?

SPIRITUALIST: Well, there is Sir A. B., Lord C., Dr. D., Professor E., and scores of other scientists who likewise testify to the truth of Spiritualism.

MATERIALIST: My dear fellow, these are geniuses, and you know as well as I do that all geniuses are afflicted with some eccentricity. This is theirs!

F. O. B.

## ANTICIPATION.

And while in life's long afternoon,  
Where cool and long the shadows grow,  
I walk to meet the night that soon  
Shall shape and shadow overflow,  
I cannot feel that thou art far,  
Since near at need the angels are;  
And when the sunset gates unbar,  
Shall I not see thee waiting stand,  
And, white against the evening star,  
The welcome of Thy beckoning hand?

—JOHN GREENLEAF WHITTIER.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

Her Majesty the Queen, on March 22nd, visited the institute in the Tottenham Court-road, London, of the Incorporated Association for Promoting the General Welfare of the Blind. The "Daily Mirror" the next day reported the following incident: "At one point, addressing the Queen, Lady Astor exclaimed: 'Oh, ma'am, I have found a most interesting man in this department. He says he is a Spiritualist.' This man had been arguing with Lady Astor about her assertion that it was better to be blind than to have a bad disposition. Asked why he differed from her, he replied, 'If you are blind there is no hope, but there is hope of improving a bad disposition.'"

The "Birmingham Post" of March 24th reports that Mr. George E. Wright, Organising Secretary of the London Spiritualist Alliance, in addressing a meeting at Queen's College, Birmingham, last evening, said: "I disagree with a statement made by Major Hall-Edwards that 'after sitting for five minutes in darkness people could not tell from what quarter of a room a sound came from.' The ability of the human ear to detect small differences in the intensity of sound was actually greater in the dark than in the light. Conjuring was no possible general explanation for psychical phenomena."

Sir Oliver Lodge, in the course of a lecture on March 21st, at the Institute of Electrical Engineers, on "Magnetism and the Ether," is reported by the "Daily Chronicle" to have said: "It was becoming customary or fashionable in a few quarters to doubt the existence of the ether of space, and to suppose that Einstein had exploded it. That was contrary to the truth."

The "Evening News," according to the Sydney correspondent of the Central News, reports that a large two-storey house in New South Head-road, Sydney, is supposed to have had a "ghost" which caused outbreaks of fire. One night three or four mysterious spurts of flame appeared in different parts of the house and the fire brigade was called. The spurts of flame continued to appear at intervals, and the following night, while a fire brigade officer was speaking at the telephone, the curtain at his elbow burst into flames. A fireman who was trying to solve the mystery sat down in an armchair, but as he did so it caught fire. During the night, under the eyes of the police and firemen, all manner of things spouted flames. Some rare chemical is supposed to have been the cause, although people in the neighbourhood believe it was a "ghost."

Dr. L. P. Jacks, editor of the "Hibbert Journal" and Principal of Manchester College, Oxford, and at one time President of the Society for Psychical Research, lecturing in the Manchester Memorial Hall, on March 24th, at the invitation of the Hibbert trustees, on "Religious Perplexities of To-day," sought to reduce Christianity to its simplest and most intelligible form, to free it from its theological doctrines and ecclesiastical interests, and to show that this classification would not make Christianity easier to follow. According to the "Liverpool Echo" the Professor said: "When Christ proclaimed the Kingdom of God He made it perfectly clear that His Kingdom was not of this world, but there came a fatal moment when the kingdoms that were of this world captured the idea and made it a part of their own apparatus. Kings and emperors took it up: Governments absorbed it, and the rulers of mankind began to declare God was their ally. The divine friend of the slave became the divine friend of the slave's master. This was the influence which turned the God and Father of our Lord Jesus Christ into a cosmic potentate made in the image of the rulers of men."

Dr. Jacks, in conclusion, remarked that: "When Christianity made its first alliance with the secular side it was hoped that the effect of it would be to Christianise secularism. Unfortunately, the effect was to secularise Christianity. Christianity began to police men's souls with law instead of saving them through love. The Gospel which was intended to make men free became the instrument for keeping them in order. Christianity became entangled in a multitude of interests with which it had nothing whatever to do, and coloured with habits of mind and obsessions and prejudices and fears and ambitions which characterised the kingdoms of this world. That fatal thing called policy entered into its life. No wonder that plain men and women, when they were confronted with the present spectacle of Christianity, should feel themselves very sorely perplexed. The thing itself has become a perplexity. Genuine spiritual elements have become so mixed up with alien and sometimes opposite elements that one can rarely tell which is which. The very creeds have become puzzles, not only intellectually difficult, but difficult in the deeper sense that

they seemed to point both ways at once—to the kingdoms that are of this world and to the kingdoms that are of the other."

Bishop Mercer, who has said some hard things at times on the subject of Spiritualism, is becoming very moderate in his views, which are even rational and helpful, according to the "Warrington Examiner," in its report of a recent address delivered by the Rt. Rev. Bishop at one of the Lenten services at the parish church in that city. The Bishop expressed himself as follows: "Personally, he did not think Spiritualism was proved, but he did not ask them to accept his view. He did say, however, that unless we were very careful it might lead us into excitable situations that might be dangerous rather than helpful. If we allowed ourselves to get too much into many of the practices which were connected with Spiritualism, we were apt to lose that quiet feeling. He had not said one word of condemnation against Spiritualism or psychology, but he thought we would have to be very careful to distinguish from emotion and true steady feeling."

The "Daily Mail" correspondent cables from Milan the doings of a nine-year-old medium who bewitches the kitchen utensils. The cable states that an extraordinary psychic phenomenon is reported in the "Corriere della Sera." Impressed by the wonderful stories which have been circulating about a medium at Asti, Piedmont, some serious students of psychology went to the spot and found a little blonde peasant girl, nine years old, who was really endowed with prodigious powers. They report that when the girl entered the kitchen pieces of wood from the fireplace jumped to her feet, an iron pot where soup was boiling was flung against the wall, potatoes which were cooking in another pot were thrown out, and other kitchen utensils were wildly cast out of the window.

Remarkable figures are given in the "Record" of March 23rd in connection with the Spiritual Revival Campaign in Gateshead. According to the Vicar of Gateshead, who supplies the information to the "Record," some idea of the crowds attending is gathered from the fact that in the first two weeks the estimated aggregate attendance is about 38,000 people. Every night hundreds, and many nights thousands, are turned away. The building, which is the largest in the town, holds 1,600. Several policemen have had to be on duty every night; vast queues of people are lined up by the police as early as 5.30 every night for the 7.30 service, which commences always three-quarters of an hour before the advertised time. Two services are held daily, and four services on Sundays. On Sunday and Wednesday nights meetings are at 6.30 and 8 o'clock, and those in the first service are not allowed into the second.

"Where Spiritualism and Christianity Meet," was the subject of an address by Mr. Frank T. Blake, of Bourne-mouth, President of the Southern Counties' Union of Spiritualists, given in the Barnfield Hall, Exeter, recently. The "Express and Echo," Exeter, reported the following remarks of Mr. Blake: "There was a feeling abroad that the Spiritualist movement was antagonistic to the teachings of Christianity, but that was not so. Spiritualism was a philosophy founded upon those experiences which had come to man all through the ages of human history, and as an extension of his knowledge through inquiry into those realms which had hitherto been regarded as subjective. Man had a dual personality, one associated with his material body, and another with the ethereal body. It had been said that the influences arising from getting in touch with those other world entities were evil in design and purpose. He had been in touch personally with hundreds of residents of that other realm of life, and he had never yet met a wholly evil influence. He had met those who were ignorant; he had met those who might have been at times prompted by motives of revenge, but at no time in the long years of his close touch with denizens of the spirit world had he found his mind influenced by evil. He had, on the contrary, found himself in touch with influences that were noble, good and true. He had looked into the faces of his own; he had held their living forms in his arms; he had felt their breath, and he could say with all truthfulness and conscientiousness that he had been in touch with those who in former times were companions of his on this earth. Where there was close contact between inhabitants of the spirit-world and those here, they would find the influence was for the bettering of mankind."

From the "Sundby Illustrated" last Sunday we learn that: "Lieut.-Col. Sir Walter Gibbons, who entertains a good deal at his house in Regent's Park, is largely interested in super-kinemas, and is now turning his attention to politics, in the hope of entering the next Parliament. Sir Walter is a man of great organising ability, and made his mark during the war. Though it is not generally known, he is a confirmed Spiritualist, and so strong are his convictions that he rarely discusses the subject. Lady Gibbons, who is a very pretty woman, shares his views."



## THE VALE OWEN SCRIPT AND THE SPIRAL.

STRIKING CONFIRMATION OF "ARNEL'S" STATEMENTS.

BY A. J. WOOD.

In returning once more to the subject of the Spiral,\* I must confess to a certain hesitation in doing so, lest I be charged with too ready an assumption that other people's interest in it is as great as my own. Indeed, I do not think I should have done so, had I not felt reasonably sure that what I have got to say on this occasion is of more than usual interest; especially to those who are anxious to see the scientific side of Spiritualism more fully developed, and who are able to discern in what are called the Laws of Nature something more than mere formulas of certain orderly and invariable physical processes, but, in addition, other and more fundamental truths in the realm of mind or spirit; and of which the former are but the physical signs or symbols—*half-truths*, in short, of a more comprehensive but elusive whole.

That there is no gap, or sudden break in the continuity of law between the realms of matter and spirit, and that the fundamental principles which are at work in the one, are also at work in the other, in spite of seeming differences, is a demand of reason. There is obvious truth, therefore, in the words of "Arnel" when he says:—

The principles which govern material things—that is, the manifestation of life outwardly in Nature—are applicable also to realms spiritual.

The same communicator, drawing attention to the evidences in Nature of one of these principles, the Spiral, says, "This could not be so, unless it was also found to be active in these spheres." We, who live on the outer or external boundary of those spheres, and who are mostly blind to their existence, are nevertheless endowed with faculties, more or less developed, by means of which we may, to some extent, penetrate them, and perceive the relation between them and ourselves. And yet, for all that, there are some things which, essential to our growing intellectual and spiritual needs, we are not able of ourselves to reach out to; and these must of necessity, and as we are prepared for them, be revealed from the Other Side. Only so shall we arrive at perfection and unity of knowledge, and our half-truths be united to their complements in an illuminated whole.

Having said so much by way of preface, let us now proceed with our main object.

Readers of my two previous papers on the Spiral, will no doubt recollect that they were the outcome of certain remarks by "Arnel" in the Vale Owen Script. In describing certain scenes he had witnessed relative to creative processes, he spoke at some length of the universality of this Spiral principle; and, *inter alia*, remarked how necessary it was for those on the Other Side who dealt with matter creatively, to learn to "think in spirals"—obviously something very different from thinking of spirals! When he made that statement he probably foresaw that so extraordinary a remark would arouse something more than mere curiosity and interest. What sort of feelings it would conjure up in the mind of a Mr. Clodd, or a Mr. McCabe can be more easily imagined than described! Speaking for myself, and following Lord Bacon's advice, I read it, not to "contradict and refute"—which would have been futile in the circumstances—but to "weigh and consider" its true inwardness, if, peradventure, it had any. I cannot say that I have "thought spirally," but I have certainly thought a lot about spirals; and I have wondered how far "Arnel's" remarks on the importance of this principle in Nature could be borne out by facts on this side. I am now in a position to say, thanks to the labours of an eminent Scottish scientist.

### THE SPIRAL IN NATURE

In the two previous papers\* dealing with this subject I referred only very briefly to the part which the Spiral plays in the world of nature, devoting most of my attention to the spiritual side of the problem as revealed in the Vale Owen Script and Swedenborg. Certainly, "Arnel's" reference to "spiral thinking" was not more startling in its way than Swedenborg's allusion to the "spiral formation" of the human mind. Yet, taken together, surely something more than mere coincidence is needed to account

for so close an approximation of ideas on the part of two such different minds, and which reveal to us undreamed of mental qualities and attributes; for "spiral thinking" seems closely associated in its bearings with a "spiral formation" of that mental organism which does the thinking!

I spoke above of the importance of this spiral principle; and this is evident if we are to accept "Arnel's" description of what he saw in a representative demonstration of creative processes; i.e., how the "thought of God" (as he expresses it) "vibrating and pulsing outward," gradually became of denser element (i.e., ethereal) so that he was able to see the movement, and "to observe that it was spiral."

From these etheric spiral formations the atom of matter is formed out of which the material universe is built up. The researches of our physicists show that this material atom is, as a matter of probable fact, closely associated with the ether, and that it consists of particles of electricity, one a central nucleus, with others varying in number revolving round it like planets in their orbits, in whorls or spirals. That, at least, is the physical theory, and if they could only see the actual movements they would probably be witnessing the effects of the first emergence into the denser etheric element of those spiritual forces responsible for the formation of the material atom—those *spiral movements*, in short, which create that stress in the ether which many of our physicists declare the material atom to be. Out of these first simple forms the various elements would be built up by combinations and recombinations of mathematical precision to form the varied material out of which the visible universe and its manifold contents are evolved. But until our physicists have become *meta*-physicists (scientific Spiritualists) and are able to speak with authority, perhaps it were better to confine ourselves to the physical facts so far as we know them, and to consider them in relation to the alleged spiritual facts so far as revealed by "Arnel" in the Vale Owen Script.

If, then, his statements are correct, they are of prime importance, so much so that, in view of the principle of the continuity of law, we should expect to find evidence of this spiral principle in every department of the created universe, and this is exactly what we do find.

### A REMARKABLE BOOK.

By an extraordinary concatenation of circumstances (too long to detail here, but which are fully known to our good friend, Mr. H. W. Engholm) I have recently been led to the discovery of a work of remarkable value and interest, but unfortunately out of the reach of any but the most opulent purse in these hard times. It is a work replete with information on the subject of the Spiral in Nature, which it treats most exhaustively, and must have cost an immense amount of labour to its learned compiler. In addition to a wealth of letterpress, it contains nearly two thousand exquisite illustrations of natural objects, including some hundreds devoted to various spiral formations found in the three kingdoms of Nature. The work which is in three large and sumptuous volumes, is entitled "Design in Nature, illustrated by spiral and other arrangements in the organic and inorganic Kingdoms, as exemplified in Matter, Force, Life, Growth, Rhythm, etc." by James Bell Pettigrew, M.D., LL.D., F.R.S., F.R.C.P., etc. The work was published in 1908 by Longmans, Green and Co. Referring to its object in the introduction the author says: "It attempts to show that atoms and molecules are under control, and arrange and group themselves in straight lines radiating and otherwise; in curves and circles, concentric and otherwise; in spirals, single, double, and multiple, in the several forms common in crystals, plants, and animals." (Italics mine.)

In the course of his enquiry, the author has been so struck with the universality of the spiral principle, and its pre-eminence over all other forms, that he declares its movements are "predetermined, inherent, and fundamental," a conclusion which certainly forms a striking testimony to the truth of "Arnel's" statement, in which, explaining to Mr. Vale Owen his reason for dwelling at so much length on this spiral principle, he says: "I told you of that, because it seemed so simple to explain, and also it is fundamental."

I purpose in the remainder of this paper to quote some

\* Previous articles on the spiral by Mr. A. J. Wood will be found in *Light*, September 17th, 1921, page 602, and January 7th, 1922, page 10.



of Mr. Pettigrew's most arresting statements. Taken together with my two previous essays on this subject, I think it will be obvious to the dullest intelligence that this spiral principle is, indeed, *fundamental*, appearing as it does in such a variety of forms on the mental, spiritual, and material planes.

#### SOME STRIKING QUOTATIONS.

All the quotations which follow are taken from Vol. I. of the author's work, and where italics occur they are mine:

Spiral formations and movements reveal themselves in the physical universe in a variety of forms; in the spiral distribution of the nebulae, in the spiral water-spout, and in the spiral sandstorm, etc.

We have spiral formations and movements in the very beginning of plant and animal life; these are multiplied and emphasised as growth and development proceed, the highest representatives of the organic Kingdoms providing the most numerous and striking examples. Thus, in plants we find spiral cells, spiral hairs, spiral vessels, spiral stems, spiral branches, spiral leaves, spiral flowers, spiral fruits, etc. Also spiral movements in climbing and other plants.

Similarly with animals. In these, the muscles, bones, and joints are spirally constructed and arranged; the heart, stomach, bladder, uterus, etc., also display spiral structure. All exhibit spiral movement.

Locomotion for the most part consists of spiral, sinuous, double-curve figure-of-eight movements. Such movements make their appearance in bacteria and the lower plant and animal forms.

Spiral structures, and movements, as already stated, are fundamental—that is, they are not dependent on fortuitous circumstances, or any form of simulation or irritation.

Spiral formations are symmetrical when two or four opposite spirals are employed. They are non-symmetrical or lop-sided when only one is employed. The unaccountable thing is that spiral formations and movements occur both in inorganic dead matter and in organic living matter.

With regard to this latter statement, I would suggest that they occur in inorganic matter for the reason that such matter is simply the crystallised mass formation of the ultimate atoms, which, as we have seen, are continuously in spiral motion, and such motion would tend to leave its impress upon the more solid substances formed from them; even as the receding tide often leaves the impress of its movements in the form of little ripples upon the sands of the sea-shore. In the latter case, we see the result of wave motion; in the former, the result of the motion of pure energy acting upon its physical media. By "pure energy" I mean the operation of those forces from within which "Arnel" witnessed as "spiral movements" in the ether.

#### FROM THE BEGINNING OF LIFE.

Spiral arrangements make their appearance at the very dawn of life, being found in seeds, seed-cases, flowers, fruit, adult plants and the parts thereof; in the ova and spermatozooids of animals; in young and adult animals, and in many parts of animals, especially in the more complex and highly differentiated animals.

The spiral arrangements in animals are, if possible, more remarkable than those witnessed in plants. Nothing short of *design and pre-arrangement and fundamental bias* can account for the occurrence of spiral arrangements in such a great variety of substances. We are obliged to fall back upon Design, and Law, and Order.

The spiral is a fundamental factor in structure and movement, *behind which we cannot get*. Spiral formations . . . are all, in my opinion, directly traceable to growth and original endowment, and to the *spiral distribution of the atoms and molecules* which constitute each particular form of growth, and each particular kind of movement.

In summing up the result of his enquiries, Mr. Pettigrew says:—

The question to be finally put is, How are spiral structures and movements produced? They are, so far as I can make out, the result of independent growth and endowment. The atoms and molecules of the growing and moving parts are distributed in spirals and move in spirals. Thus they are under the influence and guidance of a First Cause of life.

No stronger confirmation of an independent kind from a scientist on this side of the truth of "Arnel's" statement with regard to the atomic spiral could be adduced.

In another striking passage, Mr. Pettigrew again returns to the question of origin, in which he says:—

The origin of spiral movements is by no means on the surface. From a wide survey of the subject I am disposed to regard them as *predetermined, inherent, and fundamental movements*. This belief is favoured by the new electric theory of matter . . . according to which, the sub-atoms, corpuscles, or electrons are subject to

various kinds of strain, and are in a perpetual whirl of movement spiral and otherwise; *the movement being as important as the thing moving*.

This is interesting, because when we get to the material atom, the nature of which we have already referred to, we are, without doubt, in the borderlands of the spiritual and material in respect to substance; and it does not seem a very hazardous assumption to make that electricity and magnetism are the proximate instruments of spirit for the building up of the material universe, and its myriad phenomena, as we have come to know them. Mr. Pettigrew has even experimented along these lines, and with a glance at the results obtained we will conclude our quotations from this deeply interesting and informative writer.

In a series of remarkable pictorial illustrations of various magnetic lines of force obtained by experiments with natural and artificial magnets, the author points out that the resultant figures—

remarkably resemble in their general arrangement, and even in their details, similar figures met with in crystals, and in the several parts of plants and animals. They point to general laws which govern equally the inorganic and organic kingdoms.

These lines of force, he says, reveal "radiating, or stellate, curve, concentric, circular, and spiral arrangements." Again:

All substances are magnetic (dia-magnetic and para-magnetic) and it is difficult to say what part magnetism and electricity play in the disposal, arrangement, and movements of the ultimate atoms and molecules of animate and inanimate bodies. *That the rôle is an important one cannot be doubted.*

With this latter remark no one who has carefully studied the subject will feel disposed to quarrel. And so we will take our grateful leave of Mr. Pettigrew; and I of my patient readers.

#### HINTS ON SPIRIT COMMUNICATION.

Those wishing to communicate with their spirit friends by any mechanical device or in any way, should always approach the matter in a reverent frame of mind. This does not mean a solemn or sanctimonious attitude, but in a reverent, respectful, albeit cheerful and natural frame of mind.

Communication should be sought, not as a pastime, but either as a consolation or for the enlightenment and advancement of the communicator, his friends, or the spirits themselves.

In order to establish safe communication without fear of interference from "outsiders" in the Spirit World, it is advisable, wherever possible, to ascertain who are one's guides, and having done this, to enlist their aid and protection.

A planchette, ouija board, alpha pointer or any other device may be "dedicated" to a particular spirit, who may be authorised to allow others to speak under his auspices. Before so dedicating an instrument the spirit's advice and permission should be obtained.

Unless an instrument is dedicated, the strongest spirits have great difficulty in keeping away the crowds who seek to make their presence known to, and through, anybody who is in communication with the other side.

These interlopers are by no means always misguided or evil spirits. They are merely very naturally anxious to make their presence known. Sometimes they are playfully mischievous, and delight in tormenting a would-be communicator by "butting in" where they are not expected. It is quite easy to get rid of them.

The ceremony of dedication consists of solemnly and reverently placing upon the instrument a crucifix, at the same time saying, "In the Holy Name of Jesus Christ and by this Sacred Sign I dedicate this [name the instrument] to [name of spirit friend] for his sole use and for that of those to whom he shall delegate this authority."

The banishment of a troublesome spirit can be effected by this formula: [Name the Interloper] "I command you in the Holy Name of Jesus Christ and by this Sacred Sign [hold up the crucifix] to leave me, and never return unless requested to do so."

No spirit dares disobey commands made in the Holy Name or by the Sacred Sign, but the formula must be used with the heart and head and not only by the lips.

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## ANGELS IN MODERN LIFE.

BY EDITH L. WILLIS.

An ever-increasing number of people to-day are bearing witness to the fact of having both seen and been spoken to by angels. We need not here enquire too closely into their definition of the term angel, if by it is included spiritual beings who once lived on earth, or if it is confined to its stricter sense of exalted superhuman beings only, as we are here dealing only with the significance of the fact itself that men's minds, and, perhaps, in consequence, their physical senses also, are becoming more responsive to the invisible world.

The following stories, all vouched for by reliable witnesses, come to hand from varying periods of life, but it is on the whole in childhood, when, as Wordsworth says, "Heaven lies about us in our infancy," that we are more liable to see the vision splendid before it fades into the light of common day; and also at death, when we are gradually slipping off the earthly body altogether, that we should expect, and indeed have, a large percentage of the stories of angels. Many of the stories told by children are often, perhaps too often, put down to imagination. That they may be sometimes founded on fact the following seems to show. A clergyman of the Church of England at Orford tells the following incident, which happened in his church about four years ago. He was feeling so ill that when the time came for delivering the sermon he feared he would not be able to do so, but as he mounted the pulpit steps he sent out a prayer that help and strength should be given him, and at once he felt conscious of an influx of strength and vigour. After the service was over and the congregation had departed, a little girl, who had been waiting behind, came timidly up to him and asked if angels ever came into church. He answered yes, and she then told him that she had seen an angel with him when he went up into the pulpit, and that the angel had smiled at her—the clairvoyant vision of the child thus confirming his own impression of the help given him in his time of need.\*

In that delightful book of Lady Glenconner's called the "Sayings of the Children," where each child is referred to by the number in which he stands in the family, we are told that:

"Two was clairvoyant for a certain period, until six or seven years of age"; and we also find that Four was clairaudient as well. "Who was that talking to me? Someone was telling me new prayers last night." "What was he telling you?"

"Showers of love for Jesus' sake, Angels round me; Bless the sheep and lambs I pass, on the road so near, Showers of love for Jesus' sake, Hoops of light about their heads, Showers of love."

"What makes you think of the sheep and the lambs?" "The angel told me about them." A little later he said, "You know I see them quite plain—the angels—when they come in the night. They look like red fire, and I always know them by their little eye of golden."

Then we feel very sure that when our time comes to die there are likely to be angelic attendants, and a great many stories are recorded of where these have been seen. The present Bishop of London recently told the following story of the vision of a girl guide at death. He said that the girl was the idol of the Guides in the town in which she lived. She had always been haunted by the fear of death, but when it came to her at the age of 22, she sat up in bed, stretched out her hands exclaiming: "How lovely!" evidently seeing some vision which was hidden from others.

A country parson in Norfolk, writing the other day in the "Eastern Daily Press," said:—

"An old parishioner of mine lay dying, whom I had come to regard as a saint, and of whom her husband said that he had lived with her upward of sixty years and had never heard her say an ill word of anyone. The old lady's daughter, a woman of about sixty years, with her two grown up daughters, sat by her bedside. The former told me afterwards that as she sat there an angel form appeared at the foot of the bed and remained about an hour, disappearing as her mother passed away. The vision was seen by all three women, so it would be what

we call objective and not merely subjective. No word was spoken. The women, so I was informed, grasped each others' hands when the manifestation came."

There is a little book entitled "The Ministry of Angels," written a few years ago by a hospital nurse, with a preface by the Rev. Arthur Chambers. The book is full of anecdotes of the visions this nurse declares she has seen again and again at the death beds of her patients, as well as at other times.

"Often I have longed to tell the weeping ones at the bedside what I have seen, but I seldom did so because I felt they would not believe that it was possible I could have seen that which was invisible to them. Earnestly I have wished at such times that they too could have beheld the etherialised form of the one they mourned and have carried away from the death chamber stamped for ever on their memories the picture of the radiant spirit face. Some glimpse of it would have robbed death of much of its sting, and sometimes I am sure it would have turned mourning into joy."

Of one scene she writes:—

"The two angels remained by the bedside during the brief space that elapsed before the spirit form took shape above the body in which physical life had ceased. Then they arose and stood for a few moments one on each side of her, and then three angel forms went from the room where a short time before there had been only two."

Of yet another vision at a death-bed she writes:—

"It was indeed a glorious sight. It made death, which nearly everybody regards as something awesome, enshrouded in dark impenetrable mystery, appear beautiful and even beneficent, indeed as the crowning proof of the infinite mercy and unfathomable love of the Heavenly Father. Had it not been for the presence of the weeping widow I could have clapped my hands and have sung for very joy."

That Dorothy Kerin was instantaneously cured after a long illness in 1912, when her death was expected any moment, there is no doubt. The case was fully investigated at the time and reports submitted. This is how she herself describes the incident:—

"I suddenly heard a voice saying, 'Dorothy.' Then I woke up and sat up in bed and that great beautiful light came all over the bed again from the foot until it came right up and around me; and then in the middle it opened and there was a beautiful, beautiful woman's face, with a beautiful halo all round her head, and then she said, 'Dorothy, you are quite well.'"

Lastly we have the evidence of such men as the Rev. G. Maurice Elliott and his wife, both of whom affirm that angels frequently appear to them. They have published several books of their experiences, they themselves being known personally by many leading men of the day, whose opinion as to their honesty and truthfulness cannot be lightly set aside. That these visions are not merely subjective, but objective, and of very practical significance sometimes, the following story, as told for the first time on a recent visit to Norwich, tends to show. Mr. and Mrs. Elliott were very troubled as to whether a very serious operation was necessary or not for Mrs. Elliott, as medical opinion was divided on the subject. Mr. Elliott says:—

"My wife and I prayed to our Father in God that an angel might be sent to tell us distinctly whether an operation was required. The angel came to us, we both saw him. He was of the male sex, bright and shining in appearance and dressed in white. He spoke to us as plainly as I am speaking to you. He said, 'In answer to your prayer, the Lord has sent me to tell you that the specialist who advises an operation is wrong in his diagnosis and that such an operation would be fatal.' I said to this guardian angel, 'Will you now lead me to some medical man or surgeon who will prove to me scientifically that you are right.' The angel replied, 'Yes,' and told me to take my wife to Brighton. The angel said he would meet us at the station. We went to Brighton and the angel was our heavenly guide. He led us to a certain hotel, and told us to take rooms there, and said that seated next to us at table would be a leading London surgeon, and that after dinner he would go

\* This is, of course, the now well-known experience narrated by the Rev. G. Vale Owen.—Ed.



up into the drawing-room and that I was to follow him and engage him in conversation until I extracted a promise from him that he would examine my wife that night. All this actually happened. The surgeon, who was a Harley-street man, examined my wife that night and assured me that no operation was needed, and that everything would come all right. He then said to me, 'Now, sir, why did you speak to me in the drawing-room?' I replied that I really did not like to tell him because if I did I was sure he would question my sanity. To my amazement he said he did not think he should. I then told him I was told to speak to him by an angel, to which he replied, 'I am not in the least surprised, because before I left London to come here for a few weeks' rest by the sea I knelt down and asked God to lead me to someone to whom my knowledge and skill could be of real help.' We grasped hands and gloried in the fact that there was such a thing as a lively faith."

Since this story first appeared in the Press as a thing incredible, it has been further corroborated by the evidence of the specialist, to whom Mr. and Mrs. Elliott were directed by the angel, who has written a preface to their book, "A Modern Miracle."

That such miracles are likely to be of greater frequency in the coming days it is easy to prophesy, for though the unseen world may still remain the unseen for most of us, yet its presence can be felt increasingly near as we open our minds to it, for the Kingdom of Heaven and the inhabitants thereof are not in any distant age or far away sphere alone, but ready at any time and in any place to shine in upon us as we give them welcome. For the shut doors are closed from man's side only, and the key is ever in his hand.

"The drift of pinions, would we hearken,  
Beats at our own clay-shuttered doors.

The angels keep their ancient places—  
Turn but a stone, and start a wing!  
'Tis ye, 'tis your estranged faces,  
That miss the many-splendoured thing.

But (when so sad thou canst not sadder)  
Cry; and upon thy so sore loss  
Shall shine the traffic of Jacob's ladder,  
Pitched betwixt Heaven and Charing Cross."

[Some of the stories in the above article have already appeared in *LIGHT*, but they will bear repetition, especially as we have now so many new readers.—Ed.]

#### "A SOLEMN QUESTION."

P. F. G. (Chester) writes in reference to the note under this heading in *LIGHT* of 25th ulto.:-

I have not the privilege of acquaintance with Mr. B. Macdonald Hastings, nor do I peruse the pages of the "Referee," but as History has a habit of repeating itself one can picture an ancestor of his about the year A.D. 33 putting a similar query:-

"Will any enlightened Christian tell me why it is that I, a Pagan, who am sane and excessively broad-minded, cannot regard this Christianity without experiencing the emotion of contempt, or of anger, or of laughter? What is the matter with a creed with such powers of repulsion?"

MRS M. MILLS: OBITUARY.—We regret to record the decease of Mrs. M. Mills, of St. Albans, formerly of Bray County, Wicklow, who passed away of heart failure on the 21st ulto. Mrs. Mills was one of the oldest members of the L. S. A. and also a member of the Dublin Society for Psychical Research. At Bray she kept open house for all visitors interested in psychical matters, and many experimental circles were held under her roof.

A NEW MAGAZINE.—The first issue of the "Quarterly Transactions of the British College of Psychic Science" has reached us. Its principal contents are articles by Mr. Stanley De Brath on "The Value and Bearing of Psychical Research"; by Mr. J. Hewat McKenzie, on Miss Ada Bessinet's mediumship; by Major Spencer, on Psychic Photography; and by the Rev. C. Drayton Thomas on "General Laws Underlying Trance Communication." The magazine, which is admirably produced, is edited by Mr. F. Bligh Bond, and published by Messrs. Simpkin Marshall and Co., at 2s. 6d.

NEW CHURCH AT BOWES PARK.—The opening service at the new Spiritualist Church at Bowes Park on Sunday evening last attracted so large a congregation that it was difficult to find seats for all. Mr. Richard Boddington delivered a forcible and inspiring address on "The Message of Spiritualism," and Mrs. Edith Clements gave clairvoyant descriptions. Mr. Leslie Curnow presided. The new church, which was so successfully inaugurated, promises to fill a need in a district hitherto unprovided for. The Hon. Secretary is Mrs. Stuart, 13, Parkhurst-road, Friern Barnet, N.11.

#### AN IMPROMPTU BOOK TEST.

Mr. Norman Hunt (Abergavenny) writes:-

The following may be of interest to you or your readers, though no doubt less striking than some similar instances of "book-tests."

I had been reading *LIGHT* when something seemed to suggest to me that I should try a "book-test." I wrote down at once the numbers of shelf, volume, page, etc., which seemed to be suggested to my mind. The page was one hundred and eighty-three, the shelf the third from the bottom on the left hand. (I should say that one end of my room is entirely occupied with eight long shelves containing nearly 1,000 books.) I found the book and page indicated (apparently), could make nothing of it at all, and gave up the attempt as a waste of time. An hour later, whilst reading quietly a volume of Ruskin, I seemed to hear an inner voice remark, quite plainly: "I did not get what I wanted through properly last time. Look at the third shelf from top, on right hand, the eighteenth volume, page eighty-three—not 183." I said: "What line, and what shall I find?" but I could get nothing clear or definite in reply.

I should say here that so far as I can remember there is not on all these shelves a single volume having reference to Spirits, Spiritualism or the Occult (barring one volume of the Proceedings of the Psychical Research Society on the second shelf) except the eighteenth volume which I now took down. I had never read this nor examined it, and, in fact, did not know till that moment that it had any reference to a belief in spirits. It is a curious old book acquired by accident amongst others at a sale, put away on my shelves and never consulted. Its title is, "A Geographical, Historical and Religious Account of the Parish of Aberystruth, in the County of Monmouth, etc.," printed in 1779 at a small press then existing within twenty miles of my present home on the Welsh border.

Page eighty-three (with trifling omissions to save your space) reads as follows:-

I also reasonably apprehend that a well-attested relation of Apparitions and Agencies of Spirits in the world, is a great means, perhaps the most effectual of any external means, to prevent the Capital Infidelities of Atheism and Sadducism; which get much ground in some Countries: for in Wales where such things have often happened, and sometimes still do in some places, though but seldom, now we scarce meet with any who question the being and Apparition of Spirits. Wales, indeed, is in general, happily free from this capital Infidelity, of bad tendency towards Atheism; though it is to be wished that those who are free from this Infidelity, stood more in awe of the world to come, not far off; and made a greater preparation for Eternity.

Many indeed of the Gentry, and some others in imitation of them, here in Wales, as well as in England, affect to disbelieve, dispute against, and ridicule the account of Apparitions and Agencies of Evil Spirits in the World . . . .

I have seen some who would hardly believe such things, which yet they heard from many, till by sensible experience they were oblig'd to believe. Among others I met with one, and he a man of probity and great sense, who indeed questioned not the being of spirits, good and bad, in the world, but would hardly believe that they appeared, or at least that it was but seldom. But some time after he was, by very sensible experience, convinced, and owned his mistake.

This may be coincidence, but I should like to know if, granting the existence of spirits anxious to convince by a "sign" a person still doubtful of the possibilities of their holding any communication with him (as I was) if, I say, one could devise any more striking piece of evidence than what I have related.

Out of nearly 1,000 books on these shelves there was only one other having any reference to a belief in Spiritualism, and nowhere in that is a belief enunciated. I had never examined the volume selected, did not even know it dealt with these matters, so that finally what my "coincidence" comes to is that out of hundreds of thousands of pages of literature on my shelves the one selected by "chance" is probably the only one to contain a passage dealing precisely with my state of mind, and bearing reference even, as if to clinch the matter, to my residence in Wales!

I feel that an ingrained scepticism will not last much longer under such attacks as these!

\*. Certainly a very curious coincidence and perhaps something more. Further experience in the same direction may tend to throw light on the true nature of the incident. But in any case the quaint passage quoted by our correspondent, as revealed by the experiment, is well worth reproducing.—Ed. *LIGHT*.

"WHEN I get some money I shall buy me some Greek books, and afterwards some clothes."—ERASMUS.



## ON COINCIDENCES.

BY HORACE LEAF.

The so-called "law of chance," although it seems to be a contradiction in terms, is a very real thing. This can often be demonstrated by the spinning of two coins of the same size and weight, when it will be found, if continued long enough, that the number of times they both fall heads or both fall tails will be about half the number of times they fall heads and tails.

If observant the average individual will discover coincidence working constantly in connection with his affairs. In my own case it is frequently so. To take the latest instance, is it not remarkable that of all the ships from which I could have chosen to go to Australia in connection with my mission, I unintentionally chose one, two of whose principal officers are seriously interested in Spiritualism!

I knew a man of world-wide experience who admitted that the chief events of his life had been determined by the spin of a coin. Once he stood alone in the centre of America possessing only a ten cent piece. Everything had failed him. He spun the coin, determined that if it fell one way, he would go east; if it fell the other, he would go west. In this way he went to China and made his fortune.

During my voyage to Australia I met a gentleman who is almost without imagination, a "happy-go-lucky" business man, who has openly shown his disbelief in Spiritualism, yet he is impressed with his "luck" as if a good genius presided over his affairs helping him when possible. A remarkable example of coincidence in his case, he tells me, occurred a short time ago when he was travelling through America to England. His wife fell seriously ill on the way, involving him in considerable worry and expense. During the voyage across the Atlantic he entered a number of sweepstakes, taking first prize three times in succession, and second and third prizes subsequently. The result was that he arrived at Plymouth having won a sum of money corresponding exactly with the expense incurred by his wife's indisposition!

Coincidence often happens in connection with sweepstakes. I knew a case where one person so often won the prize in an annual trade sweepstake, that the promoters had to request him not to subscribe, owing to the fact that his presence caused others to refrain from participating. So persistent was this gentleman's good fortune that one year, being too ill to be present, to make his own "draw," he sent his son, who drew the winning number.

Although most people decry the existence of any law by which these interesting experiences can be accounted for, it is not illogical to believe in such a law, otherwise there would be at least one great anomaly in the universe. Cause and effect are constantly being confirmed as inseparable things. Astronomy, physics, chemistry, and, as far as can be judged, such complex and elusive sciences as biology and psychology, are all subject to rigid law. Absolute order is the rule of the universe. Let law fail at any point and it may fail at all points; then the cosmos will become chaos.

Psychic science certainly tends to support this undeviating principle of nature. Phenomena which had hitherto been regarded as purely uncontrolled, and even violations of nature's laws, are now known to be subject to immutable law. It is often difficult to conceive; but a serious consideration of the principles of nature will show, that just as the remotest speck of dust floating in the air is hedged around by fixed and unalterable necessity, so too must be the apparently most disconnected of human experiences.

**PSYCHIC PHOTOGRAPHY: LECTURE BY MR. FRED BARLOW.**—At the Ethical and Psychical Spiritualists' Church, Tindal-street Schools, Birmingham, on Wednesday, 15th ulto., a lecture was given by Mr. Fred Barlow on Spirit Photography, accompanied by limelight views. The audience were extremely interested in the excellent slides shown on the screen and in the lucid explanations offered by the lecturer. Mr. Barlow has an exceptionally wide and varied experience in the subject of Supernormal Photography, and has obtained some excellent results in his research work. Among the large audience were numerous professional and scientific men.—**THURSTON R. FLETCHER, President.**

**"SWALLOW" FLIGHTS.**—At a recent anti-Spiritualist lecture delivered in London by a self-advertising conjurer who has proved to his own satisfaction that all psychic phenomena are the results of fraud and that all mediums are impostors, the lecturer said: "And so we find that this so-called ectoplasm or ectoplasma, a substance by which so many credulous scientists have been easily deceived, is simply chewed gauze mixed with tissue-paper, which the fraudulent medium is able to vomit forth from her stomach so that it runs down her clothes and then vanishes by being sucked back into her mouth: these mediums, by constant practice, have the power to again swallow this nauseous mass of matter. Ugh! how horrible, how disgusting!" One scarcely knows which would be the more remarkable swallowing feat—the medium's trick, or that of an audience of sensible people "swallowing" such stuff as that offered to them by the lecturer.—**H.**

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"My health for some years past had been most indifferent, but my doctor, early this year, prescribed a course of Osmos Water. The result has been marvellous. I feel a new man. Please accept my sincere thanks."

## RHEUMATISM

"I have found Osmos prove successful where other remedies had no effect."—**M.D.**

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## QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### A NOTE TO INQUIRERS.

Will those who send questions kindly note that as the reply to one inquirer sometimes answers the queries asked by others we do not in such cases reply specifically to each question sent.

### PROPAGANDA METHODS.

COLONEL.—We are much at one with you on the question of indiscriminate propaganda, although we imagine that no propagandist would ever admit that his methods were indiscriminate. However, we try to take very broad views on the matter. We see cases in which the fiery untamed propagandist seems, by his impetuosity, to do a good deal of mischief, but may we not regard that as somewhat like the breaking of eggs to make an omelette? We have so many different points of view to take into account. To one man Spiritualism is not only a matter of immense, but also of urgent, importance. There is no time to waste—the truth must be driven home without delay and without being too fastidious over methods. To another man it is a mere academic study to be carried on quietly and without vulgar and obtrusive attempts to convince others. Each man has, of course, got hold of a quite different end of the matter, and each is probably right from his own personal standpoint. We find it necessary, therefore, to take a large view in regarding the diverse methods of approach and to balance one against the other, remembering that there are all sorts of work to be done by all sorts of people, all different, but all, doubtless, converging to one great end.

### PROOF OF SPIRIT EXISTENCE.

F. E. K.—You admit psychic phenomena but dispute the proof they afford of spirit existence. Why this deperate effort to exclude discarnate minds? If there is a constant interchange of mental energy between each mind and all other minds upon the earth, why may not this interchange take place between minds in the flesh and liberated minds? If, through this muddy vesture of decay, messages, ideas and pictures can be transmitted irrespective of distance, may we not assume that this could be more readily achieved by beings who have got rid of the vesture and the mud? You feel that "a crowd of difficulties at once arise when the spirit theory is adopted." We would rather say that the difficulties begin precisely when "the spirit theory" is excluded, and continue just in proportion as we persist in barring it out. Admit "the spirit theory" and the whole thing is explained: or, at all events, everything can be referred to an adequate cause. Deny it, and there is nothing for it but to make up excuses and hypotheses, some of them even more incredible than the spirit theory!

### THE BODY—PHYSICAL AND SPIRITUAL.

J. W.—It is improbable that personal appearance is retained in the future stages of life, except possibly in the transition stage, when a "ghost" of the physical still clings to the ego, to be shed on further progress. It should be recognised that superphysical conditions cannot be visualised, either in personality or environment; consequently there is no reason, or need, for assuming any physical resemblance where physical matters hold no further interest. Such resemblance can, however, be temporarily assumed for purposes of recognition, but like materialisations they are but temporary. Man is not physically the perfect being, but only the animal machine through which the ego functions, and as such, is but a machine in process of evolution towards physical perfection. To assume the indefinite continuance of present appearance would be to limit the possibilities of this ego in every direction. This subject has been dealt with by "Lieut.-Colonel," "Questor Vitæ," and Mrs. Leaning in recent issues of LIGHT.

### HOW SPIRITS AFFECT THE MATERIAL WORLD.

OUTIDANOS.—Many of the questions which trouble inquirers could be settled by themselves if they would only enlarge their thinking. Much of the difficulty in these matters arises from setting up the idea of a boundary between the two worlds—a boundary which does not and cannot exist. Spirits are affecting the material world all the time. You, as a spirit, are affecting the material world every time you lift a chair or pick up a book. You employ the agencies necessary, at first hand—you use physical powers relating you directly to the physical world. If you look at the question in this way you will see that you already live in a world of spirit and spirit manifestations. But, of course, you are thinking exclusively of psychic phenomena, where the human spirit separated from the physical organism affects matter in the "supernormal" way. Here it is a question of the spirit working at second hand—indirectly. The prime agency in all human actions is the will working through intermediaries. The discarnate spirit therefore proceeds by the exercise of the will acting upon material forces through the agency of a medium. The forces employed are magnetic and electrical, but we know so little about them that it is only possible to speak of them in general terms. A great forward step was taken in the discovery of ectoplasma, a substance that seems to form the link between the spiritual and material worlds. It is too large a question to enter upon here except thus briefly. Join the L. S. A. Library and read its books.

### THE BOOK OF THE WEEK.

## MORE MEMOIRS AND SOME TRAVELS.

By G. B. BURGIN.

Author of "Memoirs of a Clubman." (2nd Edition.)

*The Times*.—Even Mr. Burgin's sad stories have a way of ending happily. . . . Here, as in his "Memoirs of a Clubman," he is at his best in describing the Canadian village which he calls Four Corners. . . . From Fleet Street to Canada, from Canada to Turkey, to Holland and Belgium he passes gaily. The book is very like its predecessor, and with so much reminiscence at his command, there seems no reason why Mr. Burgin should not extend the series indefinitely.

*Daily Sketch*.—Mr. Burgin has played so important a part in the life and management of the literary clubs of London that he has no lack of material and pleasant gossip to set before his readers.

*The Daily Chronicle*.—Into the second volume of his anecdotes, Mr. G. B. Burgin—father of 63 novels—has packed the early experiences of a number of his friends and fellow penmen.

*The Daily Mail*.—Anecdotes of the ups and downs of literary life form the main fare in Mr. Burgin's new volume. Mr. Burgin reveals an interesting glimpse of George Meredith's "hill-top" views on marriage.

*The Daily News*.—This is the best book about Fleet Street, its strange ways and delightful personalities, that has yet appeared.

*Sunday Times*.—The greater part of the work is devoted to the "More Memories" section, which is fortunate, for they give the author an opportunity of working off some really delightful humour.

*Liverpool Evening Express*.—Altogether a very charming book of memories—one to read after supper by a cosy fire.

*The Spectator*.—Mr. Burgin confesses himself an optimist and denounces the fashionable pessimism which he humorously suggests Mr. Archer introduced by translating Ibsen.

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## ANSWERS TO CORRESPONDENTS.

**INCOGNITO.**—You require us either to print every word of your communication, "or not at all." Not at all.

**O. V. G.**—The term "Parthian shot" is derived from the custom of the Parthians (a Scythian race) who were accustomed to discharge their arrows when in retreat—an unexpected kind of warfare that inflicted great damage on their enemies. The phrase is used nowadays to denote some stinging remark made by a person just as he is leaving you.

**G. C.**—A rough distinction would be that the physicist deals with matter and its laws, and the biologist with the science of life. "Philosophy" has a larger meaning than the idea of moral wisdom. There is natural Philosophy, which takes in the science of the material world.

**M. B. D. (Cromer).**—Thank you for mentioning the book, although we fear it does not precisely represent the kind of book asked for by some of our correspondents. However, we will obtain a copy and ascertain.

**W. G. K. (Hendon).**—Thank you for the extracts, from which we have made a selection for use.

**MARGUERITE DU PONT LEE.**—Thank you. We agree with the verdict of the late Dr. Hyslop, and on the case, as stated, we see no possibility of chance-coincidence. It is a good case, but lacking in some points that would make it suitable for addition to published evidences.

**POPPY.**—There is little doubt about the opposition of which you speak—the enmity of "principalities and powers." If you care to write to E. M. S. we can forward the letter.

**E. A. C.**—Your letter and enclosures were sent on as desired.

**L. G. W. (Hastings).**—We have your long and interesting letter, and although we recommend you to proceed very carefully, we shall be interested to learn the result of the predictions made. If they are verified the evidence will be very good. But if you are writing an account for publication it must be written on only one side of the paper.

**G.**—Thank you, but we can only deal with letters in which the full name of the writer as well as the address is given.

**W. E. REYNOLDS (Dunedin, N.Z.).**—Very glad to have your letter and to know of your safe return home. All here heartily reciprocate your good wishes.

**A CONSTANT READER.**—We cannot notice anonymous communications. These also are amongst the things "to be avoided."

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

**Lewisham.**—Limes Hall, Limes Grove.—Saturday, April 1st, last social of the season; tickets, 1/3. Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mr. A. Maskell.

**Croydon.**—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Annie Johnson.

**Church of the Spirit, Windsor-road, Denmark Hill, S.E.**—11, Mrs. Checketts; 6.30, Mr. John Osborn.

**Holloway.**—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. and Mrs. Pulham; 7, Mr. T. W. Ella; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Annie Boddington, address and clairvoyance. Friday, 8, free healing centre. Membership invited: subscription, 6/- per annum.

**St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).**—7, the Rev. J. W. Potter. Thursday, 8, service and address.

**Shepherd's Bush.**—73, Becklow-road.—11, public circle; 7, Mr. W. E. Walker. Thursday, 8, Mr. E. W. Whitman.

**Brighton.**—Athenaeum Hall.—11.15 and 7, Mrs. Clare O. Hatley; 3, Lyceum. Monday, 8, healing. Wednesday, 8, President, Mr. H. S. Everett. Thursday, 8.15, Mrs. Partner.

**Peckham.**—Lausanne-road.—7, Mrs. Mary Clompson. Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, April 2nd, at 7, Mr. W. North, address and clairvoyance.

**St. Leonards Christian Spiritual Mission (Bottom of West Hill-street, St. Leonards-on-Sea).**—To-day, Saturday, at 7; Sunday at 11 and 6.30; Monday at 3, Mrs. Prior, from London.

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Their weakened bodies daily grow thinner—their bones become more prominent, and with despairing resignation they simply lie

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and wait for Death—aye, welcoming the coming of grim death, for they are too feeble to struggle longer for the vegetable refuse, the noxious plague-creating fragments of decayed matter which they have hitherto scraped from holes and hidden corners.

## YOU CAN HELP IF YOU WILL.

You are not asked to give to a fantastic cause—your money is wanted to stave off starvation—1/- will feed a child for a week—one pound will save a life!



Those who have visited the Famine Areas and seen the haunting look in the big staring eyes of the starving little ones can never forget them. They seem to follow them wherever they go. If you could see the big wistful starvation-lit eyes of those who wait for what—either relief from starvation or relief from agony by death—you could not resist the appeal. Will you not rescue one or more of these victims of the most terrible visitation the world has ever seen. Clinging to life to the last whilst the dead and dying lie around them. Can you think of this agony and fail to participate in this the greatest rescue work the world has ever known. Send ALL that you can. Do not delay, for delay means deaths which otherwise might have been avoided.

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children come to them, crying piteously in their despair, and WILL BE TURNED AWAY. No more bread, no more hot soup, no more rice and cocoa—not a broken scrap, not a mouthful of food.

Give without fail now direct to the "Save the Children Fund," and let your kindness supply food to-morrow to a needy child.

Neglect not the call, for its very insistence shows its pressing need. Heed the wailing of the heartbroken—the piteous appeal of the hungered—think of the yawning graves and waggon-loads of dead infants—picture the abandoned children and ask yourself—CAN I NEGLECT MY BOUNDEN DUTY? DARE I WAIT ANOTHER MOMENT?

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

Once the welcome light has broken,  
Who shall say  
What the unimagined glories  
Of the day?  
What the evil that shall perish  
In its ray?

—CHARLES MACKAY.

## INTELLECT AND INTELLIGENCE.

We suppose it is the result of modern materialism that the intellect has been given the highest place as a guide to life and its mysteries. It is natural enough in the circumstances, since the sole function of the intellect is to deal with the material side of things. To handle the problems of life at large is the province of the Reason, of which the intellect is only one component. Reason takes account also of the intuitions, and indeed intuition is a part of Reason. Some time ago a correspondent wrote of human survival and spirit communication as though they were simply intellectual matters. He spoke of the impossibility of some great mind of earth, after passing into the beyond, ever being able to come into communication with any person of low intellectual grade in this world. He left out of account the wonderful region of the affections and intuitions, which make up the wisdom of the truly child-like mind. The intellectual giant and the veriest ignoramus may meet in that region, and may even, as it were, change places. One occasionally finds children who rank higher in intelligence (not intellect) than many a world-worn, book-learned man, because their perceptions are clarified by sympathy and spiritual insight. The foot-rule of the intellect is a very poor measure for spiritual things. Not that we disparage the intellect. On the contrary, we are rather of the opinion that a greater degree of the intellectual faculty would have saved the Spiritualistic movement from many blunders and misadventures in its career through a world in which the cultivation of intellectual quality is an important matter.

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## THE DECAY OF THEOLOGY.

Of especial interest to us in the current issue of the "Quest" is the article on "The Decay of Traditional Theology," by R. F. Johnston, C.B.E., M.A. (Oxon), whose catholicity of outlook is doubtless due in part to his life in China as tutor to the Emperor Hsuan Tung. It is indeed calculated to afflict the average theologian with cold chills, for Mr. Johnston, in the course of an incisive criticism of traditional Christianity, shows that present-day theologies, creeds and dogmas are breaking down—and he quotes a recent writer who maintains that "they are husks, shells, that the swelling kernel of religion must always break through." This dictum, by the way, comes from Miss Jane Harrison, the author of "Alpha and Omega," who describes herself as a "deeply religious atheist"! It is no jeremiad, this paper of Mr. Johnston, which was read before the Philosophical Society of the State University of Peking. He tells us that, so far as Europe goes, he is not of opinion that deep religious feeling is a rarer thing now than it was in the Ages of Faith. Religion itself as being a larger thing than any of the forms in which it is temporarily embodied, is emerging and expanding. It is a question of the decay of traditional Theology, not the decay of Religion, which so far from being a shrinking force is a growing one.

\* \* \* \*

## THE COMING RELIGION.

Mr. Johnston is careful to show that his remarks refer to traditional or conventional Theology. It is clear that we must always have Theologies. The spirit must always express itself through some form of embodiment. But he sees with convincing clearness that the Religion of the Spirit is coming to birth. It will not "be dependent on popes, councils, priesthoods or sacred books." If it comes to maturity in Europe it may still call itself Christianity if only as a matter of preserving historical continuity. So Mr. Johnston thinks, and we are much of the same view, holding that the essential spirit of Christianity has before it an infinity of progressively finer and nobler expressions. It is not so much a question of the name, however, and we observe that Mr. Johnston quotes the Bishop of Durham who (in a letter to "The Morning Post" in December, 1913) remarks that "Christian principles have sometimes been applied most effectively by men who are not themselves Christian." We are much fettered by names, and yet names are inevitable. Jesus uttered out of His purity the few cardinal principles of the religious life. He did not call them Christianity. His was indeed the Religion of the Spirit destined to pass as in a series of embodiments to higher and still higher forms of expression. Mr. Johnston suggests that the Spiritual Religion of the future may transcend all the surviving expressions of religion in the past. But it will still have to bear a name, and take a definite shape for the majority whose faith must ever "fix itself to form." So that it be the highest and best of which humanity is capable, the name matters little. Many serve Him who know not Whom they serve.



## THE PROGRESSION OF MARMADUKE

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 195.)

July 8th, 1917.

### ENTRANCE INTO THE NEW LIFE.

"There are endless differences in the passing over of different people to this new sphere of activity. With some the change may be so sudden that, as in my case, one may be in life one minute and in the spirit the next, without being aware of the transition, or one may have a long illness, and gradually all that belongs to earth may lose its importance, and the new life may be the goal to which the man has long been aspiring. Such passing over is perhaps happier than the quicker one, for there is no sense of shock, but only an awakening to that which has been anticipated. Then there are those who strive against the transition and arrive here rebellious and only seeking for an opportunity to return to earth again. These are the saddest cases, next to the deliberate evil lives who, relegated automatically to companions of like calibre, feel only dissatisfaction and disgust at their surroundings, yet have not the moral courage to break away from old habits and commence anew. You often wonder that the accounts of different writers vary so much as to their experiences on first passing over. Everything depends upon the personality. All who have relatives or friends here are met by them on their arrival; but afterwards there must come a period of comparative isolation, or else of consorting with strangers, so that self-reliance may be gained. It all depends upon the degree of steadfastness of character, and a self-reliant person will have but a short time to wait before being able to live with relatives and share their activities. You may think all this sounds hard and cold, and that there is less love shown than on earth. This is not so: there is nothing but love here, but it is the love which can deny what is harmful and only grant what is beneficial, and so these restrictions are necessary. But anyone who has studied the conditions here while still in the earth-life will not be very much at fault after passing over, but will take up the dropped stitches of existence at once, and weave a new fabric, more intricate and beautiful than any seen on earth."

[Why, then, should not this knowledge be common to all?]

"Because mankind is sunk in materialism for the most part, and can rarely be made to think of the spiritual, until the earthly existence is nearing its end. But the knowledge does spread slowly, and generations hence it may be a knowledge shared by all the civilised world."

July 29th, 1917.

### THE GAIN OF DEATH AS AN OPENING TO LIFE.

"In all cases the idea of 'gain' varies according to the standpoint. Take a man in the prime of life, healthy, busy, and having large issues of a business nature depending on him. Either an accident or a short attack of illness cuts short his career, and his friends say: 'What a loss; what a terrible thing!' The man himself at first takes the same view, for he finds he has no longer any power to control his business or order his earthly affairs. He may see them mis-managed by others, yet cannot interfere. At first he rages and fumes and wishes to get back to earth; but gradually the subtle influences of the spirit-world are brought to bear upon him, and he begins to reflect. He sees there is equally important work to do in the spirit-world, though of a different kind, and he perceives that his nature, which was unconsciously growing hard, and his conscience becoming somewhat less sensitive than in his younger days, are mellowed and softened by the new work which brings no money gain, but is simply for the help and benefit of others, and he thinks: 'Well, if I have to spend my future life here, it was better to come over before my character had become so fixed as to be unable to adapt itself to these new ways.' If he is a sensible man he reasons thus, and soon finds that money-making is not an essential for happiness but that working for the good of others brings him greater satisfaction and joy. His song henceforth is 'Nearer, my God to Thee!' Alas, poor man, on earth he was forgetting that there was a God or a Heaven to which he could look forward, for he was rapidly making earth his Heaven. Then take too, the women of fashion. At present most are leading a

useful life, working for the soldiers and sailors in different ways; but what have their existences hitherto been but a dreary round of so-called pleasure. To them this war has been most helpful, for they feel they are, for the time at least, doing something useful, and putting aside self. But suppose a woman such as these had passed the boundary of earth by accident or illness. She would at first have been like our man of business, fuming and fretting at uncongenial surroundings, and the change in all her habits and ways. Happiness, according to the only standard known to her, is no longer possible and she is incapable at first of entering into new interests. But the beauty and peace of the new life would ere long steal into her soul; she would see others busy and helpful and she would at last cry out: 'Oh, my sisters, I too would share in your work and your joy. Give me my work to do, if my long years of selfish pleasure can be pardoned!' And loving friends assist her, and wise teachers instruct her, and so she too awakens to the fact that what she formerly called life is death to the soul, and that the so-called death is the opening door to a new and glorious life. It is not so much re-birth as the true birth, for after it the soul of man for the first time lives its conscious existence. Many are the pure joys and pleasures of earth: the beauties of scenery, foliage, and flowers, the delight of well-spent days, and sweet slumber after toil, but they cannot compare with the joys here. It is not loss but gain when the earth life is exchanged for that of the spirit—the true life of the soul, where alone all its aspirations can be satisfied."

August 5th, 1917.

### THE INFLUENCE OF SPIRIT ON MATTER.

"This can be taken in various senses. It may mean the phenomena of the séance room, or the spiritual part of man dominating the material one; or creative force evolving new forms and new life out of other forms, or perhaps dormant life; but whatever meaning one reads into it, one thing is certain; that spirit is stronger than matter, and that without it matter would be inert and dead. That is what is usually meant by 'death.' We say a man is 'dead' and we mean that the vivifying force that was in him has left him, and that therefore his body is mere matter, unable to restore itself to action, and liable to decay. When we take spirit to mean creative force, we apply it generally to the works of God. Science, the material creator, although it can give different forms to various substances, and amalgamate them in differing ways, has never been able to create life, or even to define what life really is, and what happens when the change called death takes place. Science knows that what was a clearly running stream becomes a stagnant pool, but it cannot explain the cause. Why is science so helpless before the mysteries of nature? Simply because it refuses to recognise spirit, and to admit that within the material body of man is enclosed the spiritual body, which alone is the life and directs the physical parts. It is the same as with those huge tanks of war: the latest devilish invention of science. To anyone seeing them moving and crushing through obstacles, it would seem as if they were living things, but let the man (typifying the spirit) come out of the interior, and the huge thing ceases to move or act and becomes, as we say, lifeless. Until the power of spirit is recognised, science will never deserve its name. Then again, in all the relations of life where pure materialism governs the actions of mankind, we find cruelty, fraud, deception, and deterioration. Let man recognise the spiritual in himself and he will be governed by spiritual laws: wars will cease, and strikes also, for there will be equal opportunities for a refined and happy life for the workman as for his employer. There must always be some inequalities of wealth, but when once men have arrived at a certain standard of education and comfort they will feel that the extra accessories which are not material, do not add to happiness but are often only an added cause of worry and care. The luxuries of life are not essentials and do not add to happiness. The employer, whirling along the road in his motor-car is probably not so happy as one of his employes, on foot, strolling by foot-paths through the heart of the country, gathering wild flowers, listening to the songs of the birds. No, happiness



cannot be bought with a price. Sufficient worldly goods are necessary, that anxiety shall not be present, but, after that, happiness depends upon oneself and one's own nature and, most of all, on one's knowledge of the future of mankind and the eternal life. Happiness is only possible to him who thinks that death ends all, when he stops his ears and dulls his brain and refuses to think, and such contentment is not worth the having, for a sudden sorrow will tear down the walls which such a man has built round himself, and leave him a prey to the storms and howling tempests of life, without hope of a future and better one to come."

August 12th, 1917.

#### THE SPIRITUAL ELEMENT BENEATH THE MATERIAL.

"This is somewhat a continuation of the subject of last week. Now, in all things, whether in their natural state, or given another form by the hand of man, there is a spiritual as well as a material element. Chemicals could not be mixed together to form some other compound were there not an inherent force in them enabling them to combine—this is the life-principle, the soul, which is really the mind of God working through all things. There is more of this life-force in plants and animals, but it arrives at its highest form—that is on earth—in man; but he has other faculties which remain dormant until he passes over to the spirit-world, and they then awaken and become as natural to him as his limited powers on earth were formerly. Men would not be so destructive of the beauties of nature, or of animal life, if they recognised the sacredness of the divinity given by the Creator to everything in nature; and all is nature when dissected: the ugly brick, when reduced to its component elements, contains delicate grains of sand which glitter in the sunlight—like diamonds, or raindrops after a shower. It is man's hand that converts beauty into ugliness, and he has yet to be taught that his divine mission is rather to convert ugliness into beauty again—the ugliness of sin into the beauty of holiness—and the waste places into gardens of surpassing loveliness. Can we wonder that eternity is not too long to accomplish God's purposes for mankind, and can we wonder that we fail to see progression which must be counted by centuries rather than by years? Have you ever seen a company of ants going over uneven ground? They come to an obstacle, try to surmount it and fail. They find a path round it, and though they have lost time, they finally arrive at their goal. This war is such an obstacle to man's progress, but it, and similar hindrances to civilisation and culture, will be overcome in the end. I would emphasise the fact that the nobler the goal to be ultimately attained, the longer and more difficult will be the road to it; and also that man can only see progression through the small end of the telescope, whereas the dwellers in our higher spheres have, as it were, a bird's-eye view of the progress of mankind which goes on continuously in spite of many stumblings and fallings by the way.

(To be continued.)

#### SIR ARTHUR CONAN DOYLE LEAVES FOR THE STATES.

FROM THE WHITE STAR LINE NEWS SERVICE.

"What a splendid ship!" was the exclamation of Sir Arthur Conan Doyle, the famous author, when he stepped on to the Prince's Stage at Liverpool to board the White Star Liner "Baltic" on Saturday, leaving the Mersey for New York. Sir Arthur stated in an interview aboard the ship prior to sailing that he was going out on a lecture tour and would give sixteen psychic lectures, opening on the 12th instant at the Carnegie Hall. He was continuing the work started over there two years ago by Sir Oliver Lodge, and was to visit all the principal States before returning in July next. Sir Arthur expressly stated that he was taking no profits from these lectures. This is only his third visit to the States, his first being some thirty years ago when he went over to lecture on literature, and his second was just prior to the outbreak of the war. Conan Doyle is accompanied by his wife, his two sons, Denis and Malcolm, and his daughter Jean, as well as the Governess and Tutor.

Sir Arthur has studied psychic matters since 1886, when he was greatly impressed by reading the memoirs of Judge Edmonds, of New York. Since then he has lost no opportunity of reading or experimenting upon the subject. He has investigated all the famous mediums available, and has studied the matter deeply, having two hundred and fifty psychic volumes in his own reference library.

He had convinced himself of the truth of the phenomena but had not understood the full possibilities of the movement until after the war broke out, when the question of death became a very pressing one. He was able then to come to definite conclusions which he explained in two books, "The New Revelation" and "The Vital Message."

Finding the great practical comfort which was derived from this knowledge, he determined to spread it to others, which could best be done by face-to-face talks. He therefore travelled over Great Britain, speaking in all the large cities, and devoting his earnings to the cause. After

meeting the champion of the Rationalists, Mr. McCabe, in public debate at the Queen's Hall, London, he proceeded with his family to Australia, where he delivered a series of successful lectures which he continued in New Zealand. A new book, "The Wanderings of a Spiritualist," described his adventures. So successful were the lectures that in spite of the almost prohibitive prices of travel, and the fact that he had seven in his party, he was able to leave £700 in Australia as a guarantee fund for the next missionary from England.

Returning to England, he did a round of the large towns with great success, and now proposes to give sixteen lectures in America, hoping that he may again earn a surplus for the cause, and that in any case he may help to spread the one form of knowledge which is a complete antidote to that materialism which is the real cause of all our world-troubles.

Sir Arthur does not consider Spiritualism to be antagonistic to any form of religion, but believes that every creed would be stronger and more effective if it has added to it a more accurate knowledge of death and of the life beyond.

#### CAPITAL PUNISHMENT.

Following the recent articles by P. H. F. and by Major Marriott (who deals with the subject from his experience as governor of a prison) we receive the following from "Barrister-at-law":—

Your military correspondent P. H. F., writing on the subject of capital punishment, makes some statements which must seem amazing to those whose professional experience brings them into frequent and close contact with murder cases and who are continually faced with arguments for and against capital punishment.

It is said to be "ineffective as a deterrent." This cannot really be known except by considering the growth of the crime in countries where there is no death penalty, and figures show that murders in such countries show an increase of an alarming character.

P. H. F. reads the daily newspapers and is appalled. This may well be the case, for the Press often panders to the taste for sensationalism. But if he looked at the official calendars for Assizes and the Central Criminal Court, he would see that Press reports bear no relation to the real figures, and never have done. More murders are reported nowadays, and this leads to the belief that there is a wave of murder prevalent in this country alone; such is not the case.

The statement that circumstantial evidence can never be conclusive is a hoary tag of doubtful value. It is after all the evidence of facts from which the truth may inferentially be drawn. Thus if A. express a grudge against X., buy a peculiar dagger and visit X.'s house by night, and X. is found stabbed in the morning with A.'s dagger, blood-stained, lying outside the front door, circumstances look black against A. If when A. is detained he is found to be in possession of X.'s jewellery, and to have bloodstains on his clothes, the matter is still graver. If in addition it is proved that A. denied all knowledge of the dagger, and gave an account of his movements which was untrue, one begins to think there is very small doubt as to his having committed the murder. Whilst assuming A. to have been seen running from the direction of X.'s house in a dishevelled and excited state at 1.30 a.m., and the time of X.'s death to have been fixed by the medical evidence at about 1 a.m. or later, one would think no further proof were needed. Yet all this is purely circumstantial evidence.

It is of course quite incorrect to say that the "most capable" Counsel are retained for the Crown, and that the defence is at a disadvantage in this respect; and, even if it were true, the traditions of the Bar are such that the most scrupulous care is taken especially by experienced Counsel to ensure that a conviction shall not be arrived at if there is a material doubt in the prisoner's favour. Barristers are not charged with the duty of obtaining convictions when they prosecute and judges are careful to see that justice is done. In addition to all this, the evidence in almost every murder case is carefully sifted again by the Court of Criminal Appeal.

One consideration which appeals to P. H. F. as of paramount importance must surely weigh to the thinking man very lightly. He contends that by inflicting the death penalty, mankind does irreparable harm to the souls of those who suffer it by plunging them into an abyss of vice, "with unlimited power to indulge in passions of the worst kind" and by "launching them into existence as ghouls." No one, who has learnt from a reverent and intelligent study of the psychic world the true character of the Power which pervades it, would contend for one moment that the sins of the State (if they be sins) could be visited upon the individual souls sinned against, beyond their deserts. To argue thus is to miss the whole value of the study of Immortal Life and to substitute a craven fear and distrust of the Great Purpose which lies behind it.

The next issue of the "Penny Pictorial" (8th inst.) will contain an article on "Spiritualism, the Affirmative Side," by David Gow, Editor of *LIGHT*.



## THE PSYCHIC SIDE OF PALM SUNDAY.

FRESH LIGHT ON THE TRIUMPHAL ENTRY INTO JERUSALEM.

For years past Dr. Ellis Powell has occupied the platform of the Marylebone Spiritualist Association on Palm Sunday. He will, in fact, occupy it again this year on that day at the Aeolian Hall, and will speak on "The Raising of Lazarus." A report of his address will appear in the Easter number of *LIGHT*. One of the earlier addresses, which consisted of an analysis, from a psychic point of view, of the Triumphal Entry into Jerusalem has been revised and elaborated by Dr. Powell for the benefit of the many thousands of readers of *LIGHT* who did not see it when it was originally published some years ago. In its new form we give it below.

At the outset Dr. Powell explained that he had been anxious, if possible, to connect his address with the event which the Christian world commemorated that day, as a striking incident in the life of the greatest of all messengers between the spirit planes and our own sphere, the most powerful Psychic of all time. "But," he added, "I could not for some time satisfy myself about the nature of the link between the subject and the occasion. The suggestion at length came from my intelligent son, who, some weeks ago, reminded me of the incident of the two disciples being sent to fetch the colt, and went on, 'I suppose Christ had a kind of secret service, so that He knew who was well affected towards Him, and could tell that the colt would be lent as soon as the owners were told it was for Him?' I replied that I did not think for a moment Christ maintained any 'secret service' in any modern sense of the word. But then I was, perforce, compelled to ask myself how He knew that the owners of these animals would offer no objection to His sending for them and using them as He did. And the answer to that query furnished me with the basis of the ideas which were expanded into the address I am going to give you."

The rest of Dr. Powell's address has been amplified to some extent from the results of later study and experience before being republished as it stands below. He said:—

Before I launch out on the main stream of thought, there is a subordinate point of psychic interest (especially to animal lovers) in this narrative which I will touch in passing. I was amazed this Palm Sunday morning to hear an almost fantastic explanation given from the pulpit with regard to the capacity of Christ to ride an unbroken colt, as He did in this instance. In His home in Nazareth, said the preacher, Christ had been accustomed to riding, and was, in fact, a first-class horseman, able not only to manage this unbroken animal, but even to keep him quiet amid all the noisy demonstrations of the excited crowd. This seems to me to be travelling a long way in search of an explanation which lies on your own very doorstep, if you will look for it. I should have thought that the colt was, in the first place, subdued (as we know animals can be subdued) by the tremendous psychic force of his Rider. In the second place, we are well aware that the visible participants of this scene were only a small proportion of the actual spectators. There would be thronging myriads of spirits in the procession, drawn thither by sympathy with the Central Figure, and by knowledge of the coming of the terrific Drama of which this entry into Jerusalem was the prelude. Animals—at all events, animals in the higher stages of evolution, like the horse and dog—are clairvoyant. What horse or dog lover is ignorant of the fact that the animals often see sights quite invisible to their owners? The narrator of the story of Balaam (whether the tale is historically true or not) knew of this clairvoyance when he made the ass see the angel who was invisible to the obstinate prophet. And the colt, in the story of the Triumphal Entry, was doubtless awed and dominated by the innumerable figures he was able to see, though they were invisible to the human spectators. It is quite unnecessary to credit Jesus with unique skill in horsemanship in order to account for the docility of the colt upon which He rode.

### THE OWNERS OF THE COLT.

However, to turn to the acquiescence of the owners of the colt. Whence did it arise? We know from various incidents in the life of Christ that He was intensely sensitive to the spirit vibrations of other persons. He knew of the "power" drawn from Him by the faith of the woman who had spent her fortune upon unsuccessful medical treatment. By means of a judgment based upon that sensitiveness, He selected His disciples, and we need not suppose that the selection of Judas was a mistake. It was rather an instance of self-immolating foresight. The same faculty was at work when Zaccheus was discerned in the branches of the sycamore, when Nathaniel, as the reward of his unostentatious worship under the fig tree, was promised the clairvoyant power to see the spirits ascending and descending between this plane and those above. Once again it was employed when the woman of Samaria was reminded of her past five husbands and of the fact that "he whom thou now hast is not thine husband." The owners

of the colt were subjected, telepathically, to the crucial test. They responded to the wireless messages which were continually circling away from Christ, and they did it in a manner singularly analogous to that in which a ship answers a Marconi enquiry flashed through the ether of space. They were found, as we should say, well-disposed, ready to be utilised up to the limit of their humble ability and resources. They were in tune with the vibrations which circled around Christ in search of sympathy and response. We do not know their names, and outside this episode we are totally ignorant of their history. They are just flashed for a moment on the cinema-screen of the New Testament (like the "woman named Damaris," who was one of St. Paul's Athenian converts, but of whom nothing is known but her name), and then they vanish into mystery. But we may be sure that they, like a myriad others—forgotten, unknown, unrecorded, save in the Book of Life, yet responsive to the telepathic messages of the greatest of the world's Psychics—have never vanished from the all-embracing consciousness of Him Who judged that they would freely lend the colt when they heard that the Lord had need of him, and Who would allow neither that nor yet the cup of cold water to go unrecognised and unrewarded—

King of Saints, to whom the number

Of the starry host is known,

Many a name by man forgotten

Lives for ever round Thy throne.

And one of them is the name of him who put into immortal shape the Johannine reminiscences of the Lord, and, in the Fourth Gospel "produced a work outweighing all the folios of all the Fathers, but was content that His name should be written in the Book of Life."

### THE TELEPATHIC COMPLEX.

The late Father Benson (who, of course, was a Roman Catholic) has a story which illustrates the kind of circumambient spiritual probing which I mean. He tells of finding himself in a chapel, where a nun knelt engaged in earnest prayer for the souls of the men in the work-a-day world outside. He was enabled to perceive that she was a centre of mighty forces, which ran out in all directions from her. He says:—

"I perceived that this black figure knelt at the centre of reality and force, and with the movements of her will and lips controlled spiritual destinies for eternity. There ran out from this peaceful chapel lines of spiritual power that lost themselves in the distance, bewildering in their profusion and terrible in the intensity of their hidden fire."

The "lines of spiritual power" in the case of the nun are paralleled by lines of telepathic enquiry and investigation in the case of the great psychics, seeking out the spirits which they can enlist in the service of the greatest of all causes. Do you suppose that the discovery and development of a medium is any more the result of an accident than the knowledge of the disposition of the owners of the colt? Of course not. The great leaders on the next plane find out where your Mrs. Britains are, where your Mrs. Wesley Adams are, where your Mrs. Warren Elliots are, where your Tom Tyrrells are, in just the same way as Christ sought out His disciples, the eleven powerful mediums whom He needed to evoke the full manifestation of His own psychic powers.

Perhaps the idea will gain in vividness if I put it in another way. All the consciousness that exists is included in the consciousness of God. In fact, philosophy would probably tell us that the sum of all consciousness, the aggregate of all sensation, is God. As a famous "control" has said: "We are but fragments of God's consciousness imprisoned in matter and working slowly out of it; we shall finally, therefore, reach the inconceivable consciousness of God, while being at the same time conscious of ourselves as distinct from Him." And every deepening of the spiritual life is a new development of consciousness, tending to the more rapid promotion of the spirit when it reaches the other plane. But if we are parts of God's consciousness, then it follows that He holds our consciousness in His, and that every vibration of our consciousness awakens a response in His. This is the reason why it has been said that "the Master Jesus holds in His consciousness all His disciples who belong to the Christian Church or who are outside of it: and so sensitive is He that the faint vibrations of a little child's prayer are instantly felt by Him." Much more easily, then, might He "sense" the goodwill of the owners of the colt, and their willingness to allow whatever they possessed to be used for the furtherance of the Great Cause, however imperfectly they might apprehend its real nature.

### A WIDENING FIELD OF THOUGHT.

You will begin to see now what an enormous field of psychic suggestiveness is opened to us by the Palm Sunday story. For the faculty which is the key to the understanding of this episode of the colt affords us the explanation of every species of spirit communion. Let us remember, before we go further, that the existence and potency of this faculty are no longer evidenced only by the New Testament records. We are not concerned with a power which has ceased to



operate, a function which has become atrophied. The existence of the faculty of telepathy, in all its myriad forms, is nowhere seriously disputed. It has been the subject of crucial scientific experiment, with results that are on record in numerous authoritative treatises. And, therefore, in celebrating Palm Sunday by analysing some of its manifestations, we are engaged in no fanciful quest, we are following no spiritualist will-o'-the-wisp (as some of our critics would say), but are engaged upon an investigation just as truly scientific as the analysis of astronomical or biological phenomena. I follow out this line of thought with the greater confidence because my countrymen are much more religious now (1919) than they were five years ago. I do not mean that they have an enhanced appetite for dogmatic teaching, for I believe that the very reverse is the case. But what I do mean is that they are susceptible to religious inspiration in a sense far transcending anything of which they were capable as a people before the war. And therefore one may open up the deeper aspects of religious experience with the certainty of a widespread sympathetic response, though the same view, disseminated five years ago, would only have evoked the appreciation of a mere handful of experts in psychic laws. To-day I am certain that there are hundreds and thousands who want to receive aid and guidance from the spirit spheres, if only they knew how to dispose their own spirits so as to obtain it. Christianity prescribes a method different from that of some other religions for the attainment of this end. You remember the priestess of Delphi, in ancient days, was brought into a state of intoxication—not alcoholic, of course, but arising from inhalation of a vapour which rose from a chasm in the ground. The dancing dervish whirls himself into receptivity. But the more excellent way is seen in the contemplation of the Buddhist and the crystal-gazing of the clairvoyant. Yet even these do not tend to produce that permanent attitude of receptivity to telepathic impressions which is essential if we are to keep the windows of the spirit always open towards Jerusalem. How is it to be done? I think St. Paul discloses the secret in that injunction to "Pray without ceasing" (I. Thess., v. 17), embodied in the first epistle he ever wrote, the earliest fruit of his wide psychic experiences. The Greek word rendered "pray" here really means "to wish towards" something, to have the mind strained in that direction. Employed in the religious sense, as here, it points to a continuous unintermitted willingness, at times energised into conscious effort, to bring the mind into harmony with the vibrations of a higher sphere. When the attitude of spiritual yearning puts the individual into psychic contact with the Being towards Whom the yearnings tend, then the spirit vibrations are quickened by the telepathic response from a higher sphere. That is the kind of prayer which is

"the soul's sincere desire  
Uttered or unexpressed,  
The motion of a hidden fire,  
That trembles in the breast."

That is a conception of prayer which is infinitely more lofty than the idea that it consists of petitions framed and repeated while the body is in a state of genuflection.

#### THE ESSENTIAL MEANING OF PRAYER.

For clearly a "wish towards" a person need not be a petition at all and prayer, in this true and deeper sense, does not necessarily involve asking for something, as we erroneously imagine prayer to do. Whenever we think of some spirit, now among the great multitude which no man can number, but once dear to us in terrestrial life, and whenever we send out a "wish towards" that spirit, we may be sure that the thought goes home. Many of us know, thank God, that the passage of sympathy and affection does not take place in one direction only, but that the message brings a swift response. Every one of us has an individual psychic "note," a characteristic spirit vibration, which is unique for each, and is never duplicated. By it our telepathic message is recognised as easily as our face and figure in a crowd of twenty thousand people. By His knowledge of the characteristic vibrations of the owners of the cult Christ made His telepathic test of their disposition, without any possibility of error. By the same test your brother, your son, your husband, your sister, in the spirit planes, identifies the flashing "wish towards" him (or her) from this sphere, and is cheered, comforted, invigorated on the upward path. And if this interplay of terrestrial and celestial intelligences be a fact, and unquestionably it is; if it has been going on for countless ages, though millions have not realised it in all its fulness; if it be a divinely-elaborated device to link together the living and the so-called dead, and ultimately to eliminate altogether the frontier which divides them—why, then, there should be a name for it. And sure enough the earliest professions of Christian belief, descending to us from ages when the Church realised its truly psychic characteristics far more truly than is the case to-day, enunciate the telepathic system among the basic articles of faith—"I believe in the communion of saints." The unbroken fellowship of the souls here with the souls on higher planes is a necessary consequence of the same spiritual potency and principle which enabled Christ to discern the goodwill of the owners of the cult. Evidently our Palm Sunday re-interpretation is carrying us into lofty spheres of thought.

Look at the words of the late Rev. Professor Swete in "The Ascended Christ" (page 116). He says that Christ "is in constant touch and full sympathy with His Body (the Church) on earth; all the sufferings, physical and spiritual, of her members are, in some way unknown to us, telegraphed to the Head." But the way is not unknown to us. In telepathy, as scientifically analysed and demonstrated, we have the way explained; and no sooner do we grasp the fact (as part, perhaps, of this Palm Sunday re-interpretation) than we discern the flood of light—vivid, revealing, illuminating radiance—which is cast upon many a text that was previously vague and obscure. "Where two or three are gathered in my name, there am I in the midst of them" (Matt. xviii. 19). And perhaps even more emphatic is the pledge, "Lo, I am with you all the days, even unto the consummation of the age." And it is remarkable that early Christian writers tell us that where there are three met for common prayer or Eucharist, there is a church. Thus regarded, the promises cease to be, for the believer, the mere forecast of the operation of some influence which he does not comprehend, working in a fashion which he has no means of understanding. He knows the method. He realises that the pledge was given by One Who was the consummate Master of the forces He promised to use, and the words are transformed from nebulousity into definite expressions with regard to tested and demonstrated facts.

#### THE ILLUMINATION OF RELIGION.

When I look at these workings of the telepathic law—all of them suggested by our Palm Sunday re-interpretation—I cannot help wondering at the assurance (or possibly ignorance) of people who tell us that we Psychic Researchers are undermining religious faith. Now what is faith? There is a famous definition in the Epistle to the Hebrews, all the more acute, perhaps, because, as modern scholars are inclined to think, the author of that Epistle was a woman. Now faith, she says, in the words of our venerated English Bible, is the substance of things hoped for, the evidence of things not seen. A rather more full translation would be "faith is a well-founded assurance of that for which we hope, and a conviction of the reality of things which we do not see." What? A well-founded assurance of that for which we hope, and a conviction of the reality of things which we do not see? Is not that the Spiritualist creed in brief? We say that as the result of our Spiritualist experiences we certainly have a "well-founded assurance of that for which we hope." How can you better describe the intellectual attitude of the Spiritualist than by saying that he has "a conviction of the reality of things which he does not see"? And I am prepared, as a lawyer, to assert that a conviction based on evidence and experience and investigation, as is that of the Spiritualist, is infinitely more profound, infinitely more potent as the inspiration of a well-ordered life, than a mere vague belief, supported by nothing more than the mechanical repetition of a creed, with its affirmation of a credence which in many cases has no intellectual roots at all. I believe the Palm Sunday story, and have made it the basis of this re-interpretation, because the events displayed the operation of a great principle, a wondrous force, of which I have had actual experimental experience. My faith is infinitely superior to that of the man who says he believes it, but who, having had no actual experience of analogous phenomena, really only apprehends it as a kind of legend, not gripped by the intellect, but just vaguely floating into the consciousness like the events of some novel which he well knows to be mere fiction. And here, perhaps, is the best and brightest anticipation we shall have raised in our minds, in the course of this brief re-interpretation of the meaning of Palm Sunday. For the susceptibility to telepathic impression from other planes, once conspicuously displayed in a comparative few, and more or less dormant in the rest, is now in process of vigorous arousal. It would be superfluous for me to indicate how, or where, seeing that the cause which your Association represents is now the nucleus of controversy, the centre of public attention, the topic of half the newspapers in the country. And this, I am convinced, is all part of a Divine Plan, now in course of realisation, which contemplates the extension to all men of the telepathic inspiration and guidance once received, or at all events welcomed and understood, by a comparative few. For as Myers said, the law of telepathy not only adorns but itself constitutes the Life Everlasting. Yet who would have thought that some of the most pregnant lessons with regard to its character and working could be deduced from the familiar events of the Hosanna Procession?

A PILGRIMAGE OF WONDER.—"The soul of man is a pilgrim with the scrip of the body filled for his sustenance during his earth-tarrying. On his long journeying he entereth into the temple of Human-Life-on-this-Earth through the portals of Human Birth, and tarrieth for a while in crypt or cloister, in nave or chapel, in choir or chancel—marvelling, praying, begging, sinning, repenting, loving, worshipping, praising, delving, investigating; then passeth onwards, out through the portals of Human Death—still marvelling!"—"The Wood-Carver of Lympus," by MARY WALLER.



## THE CATHOLIC CHURCH AND SPIRITUALISM.

By ORIVEL.

As a devout Roman Catholic and a convinced Spiritualist, I venture a few remarks on the relation between the Catholic Church and Spiritualism—generally supposed to be in antagonism.

Unfortunately, most Spiritualists know very little of the tenets and teachings of the Catholic Church, and are biased by education and surroundings against Roman Catholicism; on the other hand, the majority of Catholic priests and prelates summarily dismiss Spiritualism as the "work of Satan," thus showing the same mentality as their predecessors who sent St. Joan of Arc to the stake—they are no less conscientious, no more enlightened, about equally bigoted, and they will not look into the subject.

The average priest considers Spiritualism *a priori* as a subtle camouflage for Materialism, and therefore a danger to Faith which is the foundation of the Catholic Religion. The argument frequently advanced is: Faith is a Grace bestowed by God, Spiritualism is based on experimental evidence; therefore Spiritualism tends to destroy Faith and replace Religion.

Here we have the usual confusion—not uncommon among Spiritualists themselves—of Spiritualism and Psychic Phenomena, and the usual erroneous assumption that spiritual development is the result of psychic phenomena when, as is well known, the contrary is the case; which is the natural result of insufficient acquaintance with the subject.

Apart from this, however, Faith—which is the Power of Belief based on a very slender substratum of understanding—is as essential a requisite in Spiritualism as it is in Religion. One need only refer to the hundreds of disappointed investigators into Spiritualism and the thousands who, destitute of Religion, received the Divine Grace of Faith—the Power of Belief, through Spiritualism.

So much for argument, let us now consider the facts.

The Roman Catholic Church is the most thoroughly organised body of Spiritualists in existence—although, perhaps, some parts of this wonderful machinery have become rusty and clogged.

A few weeks ago, reference was made in LIGHT to Padre Pio, the Italian monk, who has given and is giving evidence of remarkable mediumistic powers—chiefly healing powers, I believe—and some surprise was expressed at the indifference of the Church or rather of the ecclesiastical authorities in respect of such manifestations.

I can assure fellow-Spiritualists that the Roman Catholic Church shows no indifference in such and similar cases. It may be taken as certain that the ecclesiastical authorities have investigated Padre Pio's case and, if the case warrants it, they are now reverently investigating and carefully recording all manifestations according to prescribed Laws—but of this later.

Similar and even more remarkable manifestations of mediumistic powers are frequent, though not exactly common, among Roman Catholics. This is especially the case among members of the religious orders—monks and nuns—who, free of all earthly cares, with their well-ordered and regulated lives of prayer, abstinence and meditation (concentration) have—as every Spiritualist will agree—all the elements for mediumistic development. Indeed, among members of religious orders cases of "extasis" (trance) are very frequent.

The Catholic Church regards all such manifestations with sympathy and reverence, but investigation is none the less strict for this. When an individual starts manifesting at more or less frequent intervals, the Bishop of the diocese, assisted by two or more experts, starts his investigations. Cases of "fraud," whether intentional or unintentional, are not infrequent and, in such cases, the Bishop at once takes the necessary steps to prevent abuse. With an apparently "genuine case," however, investigation is protracted and careful records are kept. The investigators are bound by the most solemn vows and constantly pray for guidance by the Holy Ghost. The records are studied and examined by the experts "ad hoc" at the Vatican, who help the investigators with their advice and, when necessary, themselves go on the spot.

All the records are, however, kept secret, and no pronouncement is made by the Church during a "sensitive's" life-time.

This attitude is taken up for two reasons: first, as a safeguard against "fraud" which might escape and pass the human investigators; secondly, lest through "official" recognition the sensitive lose his balance and, being human, is tempted to resort consciously or unconsciously to fraud and thus destroy his powers.

But, as soon as a "sensitive" passes over, the Catholic Church encourages in every possible way his development on the other side. The faithful who knew him or who know of his work during life-time, are encouraged to apply to him for intercession and help; the results—and most wonderful they are in most cases—are carefully investigated and recorded in the same way as the manifestations were during his life-time and evidence of a posthumous character is thus collected.

After several years, the "dossier," if of sufficient importance and interest, is brought before a special commission of experts at the Vatican who, if satisfied with the evidence, declare the departed sensitive a "Servant of God."

This completes the first stage of the investigations and is the "official" recognition by the Church of a genuine case. As soon as a departed sensitive is recognised as a "Servant of God," his life and life-work are published throughout the Catholic world; accounts of the help received through his intercession, after passing over, are also given, and the faithful are now not only encouraged to apply to him for intercession, but to pray that results may be such as to warrant the closing of the second stage of investigation.

During this second stage, of course, results of a higher order are looked for by the investigators, who proceed as in the first stage by investigating results and keeping a faithful record of same. When this second stage of investigation is mature, it is again brought before a special commission of experts who, if satisfied, declare the departed sensitive "Blessed."

The third and last stage of investigation is then started, and undoubtedly it is the most difficult stage, leading to "canonisation" or the proclamation as "Holy" or "Saint." The process of investigation can better be understood when it is realised that according to Canon Law no case for canonisation can be heard unless at least one hundred years have elapsed since the death of the subject; another condition is that no case may be heard if relatives of a certain degree of affinity are still living; and every precaution is taken to avoid anything that might mislead or bias judgment.

The case for canonisation is tried before a special tribunal of experts, and it is here that the "Devil's Advocate," usually an eminent theologian, opposes the case. The "Devil's Advocate" is expected to utilise the opinions and evidence of the best known experts living, bearing on the case; and such evidence in opposition will be more appreciated if given by men who are known and declared unbelievers, atheists, etc.

It will be admitted that a case for canonisation must be a pretty strong one if it is to have the desired result; and so it is that very often three or four centuries pass by while investigation is going on and the case is being prepared.

So we see how the Catholic Church protects a sensitive during life-time and how it encourages the sympathy of the faithful to help the development of the sensitive on the other side until such time as he or she manifest the qualities of a "Saint" or "Guide." The extreme precautions taken against fraud or deception have been outlined, and I believe it will be agreed that nothing more stringent could possibly be devised. The "saint" or "guide" is proclaimed by the Church so that the faithful may apply for his or her intercession, and new-born babes are placed under the guidance and protection of such "guides" when at Baptism they are given the name of a Patron Saint.

Mr. J. M. STUART-YOUNG, who has returned home from West Africa, is available for week-end lectures. His address is 6, Moscow-road East, Edgeley, Stockport.

Miss KATIE BLACKMORE, whose pictures are being shown at the British College, 59, Holland Park, has just had the signal honour of being elected an Associate of the R.B.A.,

and four of her pictures have been accepted for exhibition this season.

Mr. C. J. HANS HAMILTON, of Le Pavillon, Mauzé, Deux Sèvres, France, would be glad to hear of a reader of LIGHT willing to exchange any back numbers of the journal for the monthly reviews "La Revue Spirite" and "Psychica."



## LONDON SPIRITUALIST ALLIANCE.

## ANNUAL GENERAL MEETING.

It was pleasant to note that the attendance at the twenty-sixth annual general meeting of the L. S. A., held in the hall at 6, Queen-square, on the afternoon of the 31st ult., was rather larger than usual. As the Chairman, Mr. Henry Withall, observed, when he rose to move the adoption of the Report and Balance Sheet, the presence of members on these occasions afforded a measure of their genuine interest in and appreciation of the Society's work. He felt that the Report showed that a great deal of activity had been manifested, and in his view it was activity on right lines. But it seemed to him that their Alliance was suffering very much as society at large was suffering at the present time. The housing difficulty was, as we all knew, a source of great uneasiness just now. Two or three years ago the Council concluded that the best way to secure good premises was, when they had found them, to buy them. After hunting all over London they came to Queen-square, and with the help of the Memorial Endowment Fund were able to purchase their present quarters at No. 5. But there were circumstances which precluded the Society from occupying the whole of the premises, and as a consequence they were much cramped for room. Anticipating the need that would arise for greater accommodation, they had, when they took No. 5, entered into negotiations with the landlord for the possession of No. 4. They had paid a small sum on account and might be called upon at six months' notice to raise the remainder of the purchase money. Towards this they had about £1,000 left of the Memorial Fund, but they would want to raise another £4,000. He suggested therefore that the fund, which had for some time been in abeyance, should be re-opened for this object, and he appealed to the generosity of members and friends who in these difficult times were still able to render financial help.

Mr. R. A. Bush seconded the motion, which was carried unanimously.

The three retiring members of the Council, Dr. Ellis T. Powell, Dr. Abraham Wallace, and Mr. D. Rogers, were re-elected.

Mr. G. E. Wright, Organising Secretary, on behalf of several members of the Alliance, suggested the names of three active helpers of the Society for co-option by the Council.

On Mr. Wright's proposal a vote of thanks was passed to the Chairman and to the following voluntary workers: Mrs. Pratt, Mrs. Garrett, Mrs. Cust, Mrs. Elphick, Mrs. Mathieson, Miss Grey, Mrs. Ernest Hunt, Mr. and Mrs. Leigh Hunt, Mr. and Mrs. Bockett, Mr. Dafydd Thomas, Major C. Peters, Mr. Harcourt Wynne Pugh, Mr. Gadd, and Mr. E. W. Horton.

Votes of thanks were also passed to the regular staff, and to the unseen helpers, to whose inspiration and guidance the Chairman attributed a large measure of the success of the Society.

## PSYCHIC EVIDENCES: A RE-APPEARANCE.

We take the following extracts from a letter received from Mrs. Philip Champion de Crespigny:—

Some time ago I dined with "Pax" and met Mrs. Kelway Bamber. After dinner they suggested we should sit quietly and they might "see" something. They then told me jointly (I don't remember what particular part was said by them respectively) that a man was standing behind me—not English—something to do with music—in fancy dress—looked like Mephistophiles! M. was written above my head. He was an opera singer—Italian—wanted to thank me for something I had done—something to do with law.

I placed him as a man I had not met for quite twenty-five years or more. He was an Italian opera singer from Milan, called Mhanes, who had taken rooms in our village for about two years. He used to dine with us, and I would accompany him in "Faust," until the small hours. He had a law-suit in which my husband and I appeared as witnesses for him, and I think it had some effect. I had entirely lost sight of him for twenty-five years—didn't know if he were alive or dead.

I said so, and that I had no means of tracing him, and left it at that.

Lately I received a letter from the musical composer, Mr. Claude Trevor, from Florence, recalling himself to my memory and saying that as he often saw my name in *LIGHT* he was writing to me through that office. I remembered him as a friend of Signor Mhanes. He said he hoped I would not mind but he had felt a curious urge to write for some time—he did not know why—but he wished to tell me his friend of a lifetime, Signor Mhanes—who passed away in 1918—had never ceased through all those years to reiterate his gratitude to me and my husband for what we had done for him in the law courts.

## · RAYS AND REFLECTIONS.

The presentation of spirits on the cinema film nowadays gives a new meaning to the poetic idea of the ghost as a "filmy phantom."

The protest of a recent contributor to *LIGHT* against the death penalty receives support from the fact, as recorded recently in the Press, that the coroner at Durham referred to "the old barbarous system of carrying out the Mosaic dispensation" which required a life for a life. He "could not see what possible good was done by that."

"Coo-ee!" the Australian hailing cry, is recalled by the suggestion, made by Mrs. Champion de Crespigny, who presided at a dinner recently given to M. Coué at the Lyceum Club. "I am quite sure," said she, "that all the dictionaries of the future will contain the verb 'to Coué.' It is certainly a word that, like the Australian rallying cry, lends itself to popular use." "Coo-ee," it is said, was chosen because of its penetrating nature—it carried far; and "Coué" may possess the same quality. There is much virtue in a name. It may possess a power of suggestion in itself. We read of an Eton schoolboy who won a race lately after uttering the word "Coué" repeatedly as he ran.

A fortune-teller in Glasgow whose prosecution was recently reported in the Scottish Press, is described by a Glasgow newspaper as a Spiritualist leader. The fortune-teller must have lent some colour to this description by his statement in court regarding his playing cards that all Spiritualists used them (!) A female witness stated that the defendant told her (from the cards) that her son was idle. It seems that she had no children! This is a very typical instance in these fortune-telling cases, and suggests that the person who makes a livelihood in this very dubious way is quite as much a fool as a rogue; sometimes very much more so. A long time ago a magistrate, hearing one of these cases, suggested that fortune-tellers often tried to shield themselves under the plea that they were Spiritualists, and that is the fact. It is on a par with the claim sometimes made by a shady character when prosecuted, that he is a member of a Church, which is clearly only to add to his offence.

Lord Riddell, writing in "John o' London's Weekly," asks: "Does the fact that a man is a great authority on electricity, physics, or literature constitute him an authority on psychic phenomena and the credibility of witnesses and mediums?" The answer is in the negative; and I would like to reply with a counter-question: "Who said it did?"

Lord Riddell, I fear, is repeating the favourite fallacy of a certain type of critic who suggests or insinuates that a favourable judgment on Spiritualism must be invalid if the particular scientist who gives the judgment is known as a specialist or authority on some other matter. Why? Can a man be an authority on only one subject? Dr. Powell is a leading journalist, but he is also an authority on scriptural exegesis and economics, as well as on psychic phenomena, because he has studied them all. The same reasoning applies to the late Sir William Crookes, to Sir Oliver Lodge, and Sir William Barrett.

We have several times in *LIGHT* exposed this perverse argument that a physicist (for example) cannot be an authority on psychic research; but it still persists. The explanation is pretty clear by this time. The authority of any scientist who investigates psychic phenomena is only disputed when he finds in their favour. If he pronounced against them we should hear no word against his competence.

Later in the article by Lord Riddell, I note his remark: "Not having examined the evidence I do not venture to express an opinion upon the merits of the controversy concerning Spiritualism and thought-transference." But it is not on the merits of a controversy that the educated public is waiting for instruction, and Lord Riddell is mistaken in supposing that reliance on "authority" of any kind is essential in arriving at a conclusion regarding the facts of Spiritualism. Thousands of people to-day have got their knowledge at first hand.

D. G.

I do not remember where I heard the story of the artist who, one fine Sunday morning, was seen by a pious busy-body sitting in the sunshine painting a rural scene. The man of piety, who was presumably on his way to church, asked the artist why he was not in "God's house." "I was not aware that I was ever out of it," was the artist's quiet reply, as he went on painting.—R. F. JOHNSTON (in the "Quest").



## LIGHT,

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## "WHERE THERE IS NO VISION."

TRUTH AND THE DAYSPRING.

The "Beacon," an excellent monthly, published in Oxford and now in its fifth issue, has been giving an admirable series of articles by Mrs. Edyth Hinkley, under the title, "Where There is no Vision the People Perish."

The series is so rich in thought that we are tempted to take it as a fertile theme for comment. It contains much probing criticism of that modern materialism which has so far worked destructively in blighting and baulking the ideals of the awakening spirit in mankind. It is a very necessary part of the treatment of the subject, in order to clear the ground. But we select here the affirmative and constructive side of the argument.

In the first article, Mrs. Hinkley touches upon a vital and practical issue, in pointing out that the future, being in the hands of the young, the training of mind and life lies primarily in the care of the mother. She refers to Mr. Clutton Brock's remark, in "The Ultimate Belief," that if he had to conduct the education of boys he would probably modify his views on their inherent capacity for idealism. That, indeed, is the attitude of many who contemplate the "soaring human boy," with his apparently Pagan outlook—the result no doubt of his abundant animal spirits. But if in such cases the prospect of awakening the spiritual perceptions and teaching "the young idea how to shoot" seems rather futile the reason is clear: it is "if the schoolmaster has comparatively but little chance it is because the mother has not begun the work."

There is much food for thought here. We pass on with the reflection that doubtless the awakening of the Feminine Principle, and the advancement of women, is designed to synchronise with a world-need for that expansion of the maternal soul which will assist in the solution of the problem. They have come at the right moment. "The chronometer of God never errs."

In the second article, Mrs. Hinkley passes from the education of the young, as a vital point in social reconstruction, to the religious ideals which influence human thinking. She sees how imperative it is that the religious outlook shall be enlarged, so that it may bring the "life more abundant" and the "transfiguring vision." It all comes back to the question of that active living, present ministry of the Spirit of which Jesus spoke.

The wisdom that is so essential to the religious teachers of men will not be produced by a meticulous study of theology from within.

And in this part of the article we come upon an arresting reflection. Mrs. Hinkley, dealing with the training of ministers of the Church, observes:—

We recognise that, easily first among his needs, is a profound and overmastering conviction that his message is true.

There we have it—a touch that goes to the very core of the question. All the confusion and futility in religious teaching come from a weakening consciousness within the teacher that he is proclaiming something of which he is dubious, which he only half believes or which his intuitions tell him is untrue. That principle of Truth in the Universal Order is very probing and insistent. It resents all falsity and in the end brings its Nemesis, as by fire. We look round to-day on a social fabric, warped and burned and blackened, by reason of the violation of that interior principle which demands fidelity to truth as a condition of life.

Mrs. Hinkley deprecates the attitude of religion to modern life as being "apologetic and defensive." This is easily understood. No man or institution conscious of inherent weakness in itself can be confident and assured. Truth, like strength, "goes straight." That is a consideration which arises naturally and directly out of the point previously made that ministers should be fortified with the conviction that their message is true.

In the third article of the series, Mrs. Hinkley draws a powerful moral from the downfall of Germany. It is, indeed, an object lesson for all the nations which, sharing the same faults and fallacies, never drove them so relentlessly to their logical conclusion. She quotes Count Herman Keyerling who in a lecture delivered in the University of Berlin indicted the nation, asking: "What brought about the overthrow of Germany? Why is she to-day in a pitiable condition? Why does she stand paralysed before the shattered ideals of her own working?" And he answered his questions by pointing to the fact that she had been false to herself. It was not the superior might or the malice of her enemies that broke her spirit. It was the weakness of an interior falsity, and there could be no complete recovery except by a change in the soul of the people. An eloquent lesson indeed, and enriched and illuminated by a passage which Mrs. Hinkley takes as one of her concluding reflections:—

*Only the deepening of the inner life, with an increased sense of the might of spiritual forces, will avail: and each man must make the change for himself.*

These things are all of happy augury for the future. The renunciation of the false is the first step to the acceptance of the true. We are to-day very near the time when, as Milton wrote, "daylight and truth meet us with a clear dawn."

## THE GUARDIAN ANGEL.

God sent a Guardian Angel  
To guide me upon my way;  
His eyes are bright with a wondrous light  
Poured forth from Eternal Day.  
And when I'm tired, and stumble  
On life's uncertain road,  
He takes my hand, and bids me stand,  
And helps me bear my load.

Strong with the power of goodness,  
And true with its tender grace,  
He sheds abroad the love of God  
Which glows on his radiant face.  
He braces me for battle,  
And nerves me for the fray,  
When good and ill come forth, with will  
To fight and win the day.

For life is a time of testing,  
And growth of the human soul;  
But I've nought to fear with my Guardian near  
To help me attain the goal.  
So I go my way rejoicing,  
And praising God Who's given  
A Guide so strong to help me along  
The path which leads to heaven.

—OLIVE LINNELL.

(Musical rights reserved by the author.)

There are men who suffer terrible misery, and cannot tell what is in their hearts, and they live on full of distress. If they meet a man with a laughing face he may enliven them with his joy. And this is no small matter to enliven a man.—RABBI NAHMAN BEN SIMCHA.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

Sayings of the week. From the "Observer" last Sunday:—

"Every advance in science leaves morality in its ancient balance; and it depends still on the inscrutable soul of man whether any discovery is mainly a benefit or mainly a calamity."—Mr. G. K. CHESTERTON.

In the realms of Psychic Science these words of wisdom are particularly true.

In the course of a lecture on "Psychic Research and Prehistoric Man," given by Dr. Ellis T. Powell before the Glasgow Society for Psychical Research, on March 27th, according to the "Glasgow Herald" report, Dr. Powell said: "They were prone to think that the end of psychic science was the demonstration that the human personality survived consciously after the process of physical death, but it must be obvious that the demonstration of such survival would open up such a tremendous field of investigation as almost to appal the intellect. . . . It has been said that no higher type of man could be evolved, that his development had arrived at the stage of arrest. If so, his further evolution must tend to bring him more and more into contact with non-physical spheres of existence. Psychic research, the lecturer claimed, was destined to become in the course of time the leader of all the sciences."

In a recent article on Auto-Suggestion "The Times" medical correspondent writes: "The treatment of disease by suggestion is as old as civilisation. Its practice has not ceased for a day from time immemorial. But there have been moments when fresh impulses towards belief in it have manifested themselves. Such a moment is the present. The reception accorded to M. Coué in London illustrates sufficiently the strength and extent of popular interest in the views which he represents. And this the more in that he brings with him no new doctrine. All that he teaches has been taught before, as indeed he would be the first to allow. Nevertheless where others failed to arouse a spark of enthusiasm he has set thousands of hearts aflame. That fact is perhaps of greater significance than any other. For it shows that men's minds were prepared for this visitor; that, unconsciously, they have been turning away from the materialism of the last two decades. Healthy and sick alike crave for something more than a mechanical and passive conception of vital processes."

The "National Spiritualist" of Chicago, in its issue of March 18th, publishes the following letter from Sir Oliver Lodge that appeared in the "Chicago Tribune":—

"I want to tell America that the widespread rumour that my son Raymond has reappeared is a lie," Sir Oliver Lodge told me to-day at Normanton, Lake, his country estate here. "It is a malicious lie, which would cause thousands to hope fruitlessly for the return of those who have passed to the other side. The belief that my son has returned apparently is current in America, as I have received numerous letters of inquiry from my American friends, and I have written them, asking them to deny this report. I believe these lies were started by enemies, who wish to discredit me. I know of no case in which those on the other side have appeared incarnate here. Of course, I am in close touch with Raymond, with whom I have conversations about once a month, generally an intimate family chat, for you know Raymond is a member of our family circle. He is well and happy over there, but absolutely he has not returned."

It is also stated in the "National Spiritualist" that Mrs. Enrico Caruso, widow of the famous opera star, announces that she is interested in Spiritualism, and has enrolled in a small group of society and stage people who have been attending various seances recently. "I am not seeking any message from the dead," she explains, "but I have become tremendously interested in the subject in purely an impersonal manner."

An article written over the signature "Merlin" in last Sunday's "Referee" deals with a question that every Spiritualist can answer, viz.: Where do we go to when we die? and the writer, in asking, and very naturally too, "Why is the Church dumb on such a vital matter?" is in great perplexity at failing to find the answer from those who apparently ought to know. He writes: "Whatever may or may not have been proved regarding communication with the dead, there has been revealed, with continual emphasis, one important fact—namely, that the Church of England, not to mention other Protestant Churches, has simply no answer to give to a question with which the very life of the Christian faith is bound up. To all intents and

purposes it is dumb upon the adventures of the soul during a period which is of immediate interest to every Christian mind! . . . It is a dusty answer that one gets even from those who are called 'advanced thinkers' in Protestant theology—though why 'advanced thought' should be needed for what must have been ordained before the beginning of days it is difficult to conceive. One may read Dean Inge on Christian mystics and listen to all his after-dinner speeches, and one will hear nothing to the purpose. One may admire the Bishop of Durham's lively dialectic, but can he tell us? Not a thing that matters! From many Protestant divines we have been favoured with whole volumes kind-heartedly challenging the doctrine of eternal punishment. But the other end of eternity is a long way off. The question is, what is happening now?"

The "Daily Mail" of March 24th published the following story: "The 'Times of India' gives an account of an exhibition of 'black magic' or 'a remarkable feat of strength' recently performed before the Maharajah of Holkar by a 'puny-looking man' of forty-five, slightly lame, who dragged a long line of sixty-nine country carts for several furlongs, following a seven-days' fast. In front of the palace, says the newspaper, was arranged a train of sixty-nine heavy bullock carts all fastened together, from each of which the bullocks had been unyoked. The first fifty carts were heavily loaded with about twelve adults in each; the remainder were empty. The spectators were eager to see this little man, who had announced that he would drag all these carts unaided, and presently his thin figure was seen limping at the head of a band of drum-beaters who filled the air with weird sounds. The drum-beaters were dressed in deep yellow, and threw packets of yellow powder about them. Led by the 'magician,' they circled the train of bullock-carts seven times, and then stopped in front of the first cart. Then the 'magician' took up the heavy rope tied to the first cart and, to the amazement of the spectators, who 'rent the skies with their yells,' the long line of carts moved. They moved slowly at first, but soon they were rattling along at every pull. The 'magician' dragged them for several furlongs, and left them in a road far from the palace. The popular belief appears to be that the 'magician' is a staunch devotee of the God Malharri, the maharajah's family deity, who has taken him under his wing. It is also believed that he invariably fasts rigidly for seven days before he performs the feat."

Mr. Robert Blatchford, the well-known author and journalist, last Sunday contributed an article to the Manchester "Sunday Chronicle," entitled "Reunion with Lost Ones." This great master of language, in passages that are deeply moving, declares his materialistic standpoint is shaken. He has been reading "Death and its Mystery," by M. Flammarion, and as a result declares:—

"The fact is I have had to abandon my positions. Materialism seemed to be an impregnable fortress so long as there remained a material foundation for it to stand on. But how can one hold to materialism if there is no material? It seems to me that the division of the atom shook the materialist fabric dangerously. If the infinitesimal atom is divisible into millions of electrons, all of them in motion, there is no such thing as material substance. And, unless I am mistaken, the latest trend of science is towards belief that matter is motion. I have been driven out of my materialist philosophy and am now, in a manner of speaking, in the air—standing on nothing."

He then sums up the pros and cons of the Quest as far as he has gone in these words: "Those who have believed in a life hereafter, and those who have not, have been equally dogmatic, though not equally intolerant. Swinburne, in his wonderful 'Hicet,' does not argue with us, he tells us:

Wind wherein seas and stars are shaken  
Shall shake them and they shall not waken;  
None that has laid down shall arise;  
The stones are sealed across their places;  
One shadow is shed on all their faces,  
One blindness cast on all their eyes.

Swinburne said more than he knew. 'The days rose-red, the poppied hours, blood, wine and spice, and fire and flowers, there is one end of one and all,' he tells us. Who told him? For my part, I would rather trust Monsieur Flammarion on a matter of this kind. For the subject is more important to human beings than any other with which the human mind has concerned itself. As a hope, it means more to us than any earthly dream of power, or wealth or fame. As a promise, it is the most princely ever made to women and men. It is not the delight or glory of a happy heaven that excites and lures us, nor the prospect of another life for ourselves. No, what draws the wistful gaze of bereaved mothers, friends, lovers, and wives is the thought that somewhere, sometime, they shall meet again those whom they have loved and lost. That, I mean to say, is a tremendous hope, a prize worth a thousand battles and defeats, a reward for a dozen lives of thorns."



## F. W. H. MYERS. A SPIRITUAL MESSAGE.

ADDRESS BY MR. GEORGE E. WRIGHT.

Owing to extremely inclement weather the audience assembled in the hall at 6, Queen-square, on the evening of Thursday, March 30th, was smaller than usual. Those who did attend were, however, well rewarded for their courage. The Chairman, Mr. H. W. ENGHOLM, in introducing the speaker, confidently predicted that this would be the case. It was, he said, a double pleasure to him to preside on that occasion—first, because he was taking the chair for his colleague, Mr. George Wright, and second, because he knew that Mr. Wright had made a deep study of his subject—the life of a very great man. Sir Oliver Lodge, writing in memory of F. W. H. Myers in the S. P. R. Proceedings for May, 1901, said: "I was honoured with his intimate friendship. I esteem it one of the honours of my life." Myers' grasp of science was profound. He was the first to deal philosophically with the facts of hypnotism—that at one time derided science. There was nothing narrow in his outlook. His life was an attempt to grasp the greatness of the cosmic scheme, and his approach was through the avenue of science, philosophy and religion combined.

Mr. WRIGHT began by recalling the noble passage in Ecclesiasticus commencing, "Let us now praise famous men and the fathers that begat us," and remarked that it was well that Spiritualists should cast their eyes backward and praise famous men, those pioneers who begat the great movement in which they were to-day working. Of Frederic Myers' claim to be described as a famous man, in the truest sense of the term, there could be no doubt. As scholar, poet, and man of letters, his place was assured. He was one of the most brilliant classical scholars at a time when the level of classical scholarship was at its highest. As a writer of prose he was distinguished, as Lord Morley said, by "admirable literary grace and power." Spiritualists, however, were rather concerned with his activities in their great enquiry. It was his "Spiritual Pilgrimage," as the lecturer had ventured to call it, that was of special interest to them, to them who were each making his own spiritual pilgrimage. And they might be sure that the study of the footsteps of such a man would have much of instruction, help and comfort for those who followed him. With this introduction, Mr. Wright proceeded:—

Frederic Myers was born in 1843. The son of the incumbent of a country parsonage in Westmoreland, he passed his early years in the environment of a Church of England family of the old Evangelical school. Although even at that time the spirit of enquiry into the fundamentals of the Christian faith, as embodied in the formularies of the Church of England, was stirring, yet nothing more than the distant echoes of the strife could have penetrated into that quiet country parsonage. It was however, very different when he passed to the larger life of an English University. At both our great Universities, but more especially at Cambridge, which Myers entered in 1860, the spirit of enquiry was awake, and for the first time for more than two centuries the fundamentals of Faith and Philosophy were being summoned to state their case before the Bar of Reason and Fact.

It was, then, in an atmosphere such as this that Myers found himself when he went up to Cambridge. To him—or indeed to any young man who did not deliberately avoid the most urgent question of the day—there would have seemed to be only two courses open, Christianity or Agnosticism. It would have then seemed that a man had either to make a deliberate act of faith, to say, "I will believe in the infallibility of the Bible and the whole Christian faith in spite of everything that science may have to show to the contrary, because I believe that Revelation is above Science"; or, on the other hand, frankly to adopt the Agnostic position, and say: "Experimental science has shown that part of the so-called revelation of Scripture is untrue, hence I can no longer accept the Christian faith as founded on Scripture."

There seemed indeed to be no middle course for the man who was really honest with himself, and even for those who still held firmly to the Christian faith, some reconstructions were necessary. A purely "Bible religion," if the phrase may be used, was clearly impossible. The Bible without something behind it, or at least without a supporter at its side, could not stand against scientific fact and textual criticism. Hence the more thoughtful Churchmen felt that, besides the written word, there was a need for the authority of the living Church. And so at the sister University of Oxford, we had that great movement which maintained that the Church of Christ was indeed a Divinely consti-

tuted institution, and as such, bore an authority handed down to its ministers through an historic and continuous episcopate.

All this stirring of the waters was not without its profound effect on Frederic Myers. Though a poet, he had yet that reverence for proved truth, that reliance on observed fact, which are the hall-mark of the true man of science. This being so, it was perhaps inevitable that his first movement should be towards the Agnostic position. In an autobiographical fragment we can partially trace that movement. We can see how hard a thing it was for him to abandon the faith of his fathers, how great was the upheaval in the severance from that Church, whose venerable antiquity, whose majestic liturgy, and dignified ceremonial made so cogent an appeal to his feelings. There must indeed have been much—family ties, friends, social environment—which would have constrained a man less intellectually honest than Myers to have remained within the orthodox fold. But for him there could be no paltering with the truth that was in him. And so, slowly and regretfully, yet inevitably, he passed to Agnosticism. Yet, in his innermost heart he still cherished the hope, a small shadowy hope it seemed—but still a hope, that a way might be found by which in spite of all the apparent negations of scientific enquiry, some proof of the reality of man's spiritual nature might be attained.

Help came from what must have then seemed a totally unexpected quarter. It was as the result of earnest conversation with Professor Sidgwick that he seemed to find a possible clue to the riddle of human personality. He writes as follows: "That clue was destined to be followed far; nor could I have found a more sympathetic yet cautious guide. Tranquilly, seriously, he seemed to have passed through all intellectual experiences—to know in every problem where the possible answers lay. He was a man who neither overrated the importance of any task which he found to do, nor shirked the doing of it for opposition of other men, but discerning clearly what measure of usefulness each effort might attain, he was persistent without eagerness and efficacious without enthusiasm. The first scene in the long struggle consisted in the slow growth of a resolve within me to spend all life's energy in beating against the walls of the prison-house, in case a panel anywhere might yield. To these wild hopes Sidgwick replied with modified encouragement. It was possible, he thought, that where the German had been satisfied with embracing the cloud—where the Frenchman's logic had lightly accepted negation—the dogged Anglo-Saxon might yet wrest some secret from silent fate."

And so, in 1873 were taken the first steps in that great inquiry which we call Psychical Research when, to quote Myers' words, "It became the conviction of a small group at Cambridge that the deep question at issue must be fought out in a way more thorough than the champions either of religion or of materialism had suggested. . . . That if anything were knowable about an unseen world in such a fashion that science could adopt and maintain that knowledge, it must be discovered by no analysis of tradition, no manipulation of metaphysics, but simply by experiment and observation." And Myers and his associates took as their watchword that momentous declaration which every Spiritualist should remember: "If a spiritual world exists and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now."

From that small group at Cambridge sprang the Society for Psychical Research. We Spiritualists of to-day are apt to criticise with some severity the attitude of the Society for Psychical Research in many departments of psychical enquiry. I am very far from saying that the criticism is unjustified. But while we criticise, as we have every right to do, the present attitude and policy of the Society, let us not forget its beginnings, let us not forget the great men who founded it, of whom only one, that great scientist, Sir William Barrett, is still with us in the body. And if the Society for Psychical Research had in those early days a breadth of outlook, a power of imagination, a clarity of vision which it has now lost, it was in a great measure due to the spirit of Myers that it had those things. As an old member of the Society once said to me: "The presence of Myers at a meeting at once lifted it out of the commonplace and inspired it."

When Myers had satisfied himself that in the inquiry which we call psychical research, lay possibilities of solving "the question, for man most momentous of all, whether or no he has an immortal soul; whether or no his personality in-



olves any element which survives bodily death," he first turned to the Spiritualism of that day. Spiritualism as then presented was to him almost repulsive. Thus he writes: "Yet I had at first a great repugnance to studying the phenomena alleged by Spiritualists; to re-entering by the scullery window the heavenly mansion out of which I had been kicked by the front door." To one of his poetic and artistic temperament such reactions were no doubt inevitable. Yet—and this is to be clearly noted—he did not allow them to prejudice his inquiry. In this he set an example which his successors have but imperfectly followed. Many who profess and call themselves psychical researchers turn away from phenomena because they are produced under conditions which appear sordid, mean, and suspicious. But the true students of psychical research must not be afraid of soiling their hands, or their academic gowns, by digging in unsavoury places. For it has often been that in the muck heap we find the gold of truth. And it is as Myers said, by doing the small, mean, distasteful things that we shall find how great things there remain for us to do.

Frederic Myers' first considerable work in psychical research was in that monument of careful research and brilliant analysis, "Phantasms of the Living," in which work Edmund Gurney bore the chief share. Myers' individual contribution to the book was the introduction which, in itself, is a most remarkable and eloquent document.

In reading it, we need to bear in mind the time at which it was written. In 1886 it was indeed a new and remarkable thing for a group of distinguished Cambridge scholars to place before the public an elaborate research on a subject which was definitely connected with the supernatural, so-called. We who live in somewhat more reasonable times, when telepathy is practically accepted by all open-minded people, when it is only ignorant journalists, disingenuous conjurers, and hide-bound materialists who dismiss the supernatural as rubbish, we, in these more enlightened days, can hardly realise this.

Tact, moderation and discernment were all needed to introduce such a research to the scientific and to the general public. Myers' introduction eminently displays these qualities and—as in the case of so much of his work—is a mine from which we can draw most excellent material from which to frame arguments to confute our opponents.

Listen to the eloquent and noble passage at the close of the introduction to "Phantasms of the Living."

"Attempting, as we do, to carry the reign of Law into a sanctuary of belief and emotion which has never thus been invaded in detail—lying in wait, as it were, to catch the last impulse of the dying, and to question the serenity of the dead—we may seem to be incurring the poet's curse on the man 'who would peep and botanise upon his mother's grave,' to be touching the Ark of sacred mysteries with hands stained with labour in the profane and common field.

"How often have men thus feared that Nature's wonders would be degraded by being closer looked into! How often, again, have they learnt that the truth was higher than their imagination; and that it is man's work, but never Nature's, which to be magnificent must remain unknown! How would a disciple of Aristotle, fresh from his master's conception of the fixed stars as types of godhead, of an inhabitation by pure existences of a supernal world of their own, how would he have scorned the proposal to learn more of those stars by dint of the generation of fetid gases and the sedulous minuteness of spectroscopic analysis! Yet how poor, how fragmentary were Aristotle's fancies compared with our conception, thus gained, of cosmic unity! Those imagined gods are gone; but the spectacle of the starry heavens has become for us so moving in its immensity that philosophers, at a loss for terms of wonder, have ranked it with the Moral Law.

"If man, then, shall attempt to sound and fathom the depths that lie not without him, but within, analogy may surely warn him that his first attempts to give precision and actuality to thought will grope among 'beggarly elements'—will be concerned with things grotesque, or trivial, or obscure. Yet here also one hand's-breadth of reality gives better footing than all the castles of our dream; here also by beginning with the least things we shall best learn how great things may remain to do."

What a magnificent answer this passage is to those who accuse us of want of respect for the departed, and want of reverence for Almighty power! And what a needed caution for us Spiritualists lies in the last words that I have read!

That great work, "Phantasms of the Living," proved—at least to all except those who obstinately shut their eyes to facts—the reality of that form of extra-sensuous communication which we call telepathy. And—in the light of our present knowledge—we can assuredly say that it proves still more than this. For it made the first contribution to the evidence for the fact that those who have left the mortal body can indeed manifest themselves to us. The time has not yet come when we can prescribe the limits and bounds of the telepathic faculty, or even approximately lay down definite rules by which it can be decided whether this or that communication (apparently from the spirit world) may or may not have had no more remote

origin than a human consciousness. Yet, when that time does come—and perhaps it is not far distant—the painstaking accuracy of the records in "Phantasms of the Living" will make the decision much easier than it might otherwise have been.

After the issue of "Phantasms of the Living," Myers was a constant contributor to the Proceedings of the S. P. R. The earlier volumes of those Proceedings contain many brilliant articles and papers from his pen. But his next work—in very truth his Magnum Opus—was not to appear until after his passing-over. Though indeed it was practically complete in MS. when, at the age of fifty-eight he passed to the wider life.

There is no need to say much in regard to "Human Personality." It is, by universal agreement, the greatest book which has ever been written on Psychical Research. In its style it displays Myers' rare gifts of literary expression at their best. It is a mine of priceless teaching, a store-house of evidence and argument. Nothing finer than the Epilogue which concludes the work has ever been written on the subject of our great inquiry. Every page is sprinkled with gems which should find a resting-place in the treasure chest of every Spiritualist.

Does a clerical obscurantist tell us that our enquiry is subversive of Christian Faith? We can answer him with these words:—

"It may be that for some generations to come the truest faith will lie in the patient attempt to unravel from confused phenomena some trace of the supernal world; to find thus at last 'the substance of things hoped for, the evidence of things not seen.'"

Does another tell us that it is wrong to disturb the peace, and trouble the repose of our departed friends? We can correct him with another of Myers' luminous passages, which should be at all times in our minds:—

"It is not we who are the experimenters here. Experiments there are, but they are not the work of Earthly Skill. All that we can contribute to the new results is an attitude of patience, attention, care, an honest readiness to receive and to weigh whatever may be given into our keeping by intelligences beyond our own."

But I will not weary you with quotations. I will only say that, if there are any here who have not read that great classic, "Human Personality," I would urge them to do so without delay.

Let us pause for a moment to consider what was the result on Frederic Myers himself of his laborious researches, his patient study. He began life, as we have seen, as an orthodox Churchman of the Protestant Evangelical School. He passed from this by gradual steps to Agnosticism, to a state of mind in which he was unable to believe—though, always, he tried to believe—in survival. Brought up as a Churchman he became Agnostic. Did his psychical researches and study lead him back to his early faith in Christianity? That is the question to which we desire an answer.

If by Christianity we mean the narrow dogmatic position of his youth, we must answer in the negative. But if we use the word Christianity in its widest sense we may truly say that he did return to—or at least towards—that wider Christianity that Spiritualists more than any other are able to grasp and to comprehend.

But let us hear his own words:—

"We have shown that veritable manifestations do reach us from beyond the grave. The central claim of Christianity is thus confirmed, as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier Spirit may well have used the eternal laws with a more commanding power. There is nothing to hinder the devout conviction that He, of his own act, 'took upon Him the form of a servant,' and was made flesh for our salvation, foreseeing the earthly travail and the eternal crown."

And with this noble passage we may fitly conclude our brief survey of Frederic Myers' Spiritual Pilgrimage while here on earth.

But was his work done when his spirit put off the garment of the flesh? I think we may well say that it was he—aided by others of like mind and abilities, who had joined him on that further shore—it was he, Frederic

(Continued at foot of next page.)

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## MYSTIC AND MUSICIAN.

### THE SAYINGS OF FRANCIS GRIERSON.

We have more than once in these pages referred to the work of Mr. Francis Grierson, distinguished not only as an author but also as a seer and musician.

The following article from "Boston Ideas" will give some further information regarding Mr. Grierson's recent activities.

For some years before the war he resided in London and foreseeing the coming of the war and being a man well advanced in years, he went to America where, as will be seen, he has been making a great impression by his many gifts.

For the past two years Mr. Francis Grierson has been lecturing and holding classes in Psychology in Los Angeles, and his answers to questions have aroused the keenest interest among the more cultured and scholarly portion of the community.

His answers are frequently enlivened by epigrammatic flashes and repartee that surprise and delight his more critical hearers.

The subjects treated cover a vast range, including world politics, mysticism, the sub-conscious mind, prophecy, literary style, vibrations, rhythms, cycles, personality, inspiration, the fourth dimension, the old and the new dispensation, psychometry, the human aura, psycho-analysis, and innumerable other subjects.

In November he was asked about the future of China, and the answer came: "China is like a pudding waiting to be eaten at Christmas. Japan will get the plums, England the raisins, France the currants and America the lemon peel."

People are asking: "Where and how does Francis Grierson get his knowledge?" His answer is: "Through intuition coupled with practical experience." He has known most of the famous people who have lived during the past sixty years both in Europe and America. Yet this will hardly explain his prophetic faculty, which seems to be something apart from everything else. Neither will it explain his supernormal musical powers at the piano.

Edwin Bjorkman, in his "Voices of To-morrow," has pointed out how Grierson, the Seer, prepared the way for Maeterlinck and Bergson long before they were known to the public; in spite of all Francis Grierson is now doing the work of his life.

Elbert Hubbard once remarked that Brand took the English language by the tail and snapped its head off for the delectation of the onlookers. Francis Grierson has

taken popular psychology by the head and dislocated its vertebra. "No man," says Grierson, "has a right to teach what he does not understand; and the two things that make for perfection are practice and knowledge."

Here is an aphorism, which I heard him give in answer to a question touching religion: "Christian simplicity evaporated through the pores of theology, Buddhism through the mazes of metaphysics."

On another occasion he said: "There are things so subtly balanced, and of a quality so rare, that calling attention to them seems like a desecration of the innervale."

He answered another with this: "There is no relation between eccentricity and originality. Eccentricity means weakness. All personal and original work radiates an aura of power."

Asked to define the difference between sentiment and emotion, he answered: "Sentiments are the expression of opinion and conviction; emotions are caused by feeling. We can explain our sentiments, but not our emotions."

"In what way is imagination related to illusion?"

Answer: "Imagination is necessary in the highest arts, and even in great business affairs, but when it is not directed by reason and logic it degenerates into illusion and becomes a danger both to mind and body."

Here is another: "If you have real talent, get rid of fear. The timid are satisfied with medallions and mediocrity; the fearless carve their names on the tablets of history, along with the law and the prophets."

"Mystics, like ghosts, are discussed by millions of people who have never seen one."

"Prophecy is the rhythmic sense applied to the future. When the vibrations and rhythmic waves harmonise, future events are as plain as those of the past."

"The diathesis of decadence in the body politic of Europe is apparent on the surface and prescriptions written on 'scraps of paper' designate the amount of diplomatic dope required for each patient."

"Chronic doubters," he says, "are like agnostic woodpeckers flitting from tree to tree, tapping the withered trunks of theology to find but wormwood."

I have recently attended three piano recitals given at private residences in Los Angeles, by Mr. Grierson, and although I have heard him many times in Paris, London and New York, I never heard him produce such dazzling combinations of harmony or such entrancing melodies.

\* \* The article is from the pen of Mr. Waldemar Tonnet.

(Continued from previous page.)

Myers, who was responsible for that great scheme for providing conclusive evidence for human survival which we call the Cross Correspondences. And we may well believe that it is he who is inspiring—though no doubt indirectly—those other plans for providing simple yet indisputable proof of Spirit Communication which we call Newspaper and Book Tests.

But it is not only with the evidential side of our great enquiry that we wish to deal to-night. We wish—do we not?—to catch some personal message from that great spirit whom we knew as Frederic Myers.

It would seem that it was not until some two years after his passing that Myers found a fitting instrument for the translations of personal messages across the veil. That instrument was found in the hand of a lady known as "Mrs. Holland," whose script often purported to emanate from him.

Some of the scripts are of rare beauty, and seem to breathe the very personality of Myers himself. I will quote one:

"If it were possible for the soul to die back into earth-life again I should die from sheer yearning to reach you, to tell you that all that we imagined is not half wonderful enough for the truth—that immortality instead of being a beautiful dream is the one, the only reality—the strong golden thread on which all the illusions of all the lives are strung."

For my own part I find it impossible to doubt that in Mrs. Holland's scripts we have indeed the inspiration and impress of Frederic Myers. "Who, being dead, yet speaketh."

But as we should have expected from our knowledge of his early life, it was to the evidential proof of spirit com-

munication that Myers, when himself a spirit, turned his chief energies. As I have said, we can trace his hand, guiding, inspiring, and arranging three great schemes of evidential communication. The ingenuity, the care and the patience which are displayed in these schemes are as worthy of Myers in spirit as was any of his work while he was in the body. And is it not work worthy of the highest spirit intelligence? To give so that all men can receive and accept it, indisputable and final proof of the great fact that man's spirit survives the grave.

I will conclude with some of his own words, lines, the most beautiful which he ever wrote, which few if any of our English poets have ever excelled:

And such a sight as this is, I suppose,  
Shall meet thee on the morrow of thy death;  
And pearl to sapphire, opal into rose  
Melt in that morn no heart imagineth;  
Fair as when now thine eyes thou dar'st not close  
Lest the whole joy go from thee at a breath,  
And the sea's silence and the heaven's repose  
Evanish as a dream vanisheth. . . .  
Thy phantom past shall in a shadow flee;  
And thou be in the Spirit, and everything  
Born in the God that shall be born in thee.

In moving a vote of thanks to Mr. Wright for what he regarded as the really wonderful insight he had given his hearers into the soul of F. W. H. Myers, the CHAIRMAN said that it was Myers' work as a pioneer in clearing away the undergrowth that blocked the road to the discovery of a great spiritual reality which enabled us to enjoy that reality without the labour which he went through. His faith in a life after death was supreme, and he died as only a man can die who has long realised that death is but an episode in the eternal progress of the soul.

The resolution was carried with acclamation.



## FALLING PICTURES AS DEATH SIGNS.

## — AN OMEN THAT FAILED.

A correspondent suggests that this subject savours of superstition. Of course it does, unless one frankly recognises that only in a few special instances can the fall of a picture be taken as one of the many tokens of "interposition" from the Unseen World; and we made it quite clear in previous allusions that we approached the subject with befitting caution. Many families have their traditional death warnings of one kind or another, and the fall of a picture is occasionally a well-recognised and unmistakable token in virtue of the peculiar circumstances accompanying the incident.

Mr. A. W. Trethewy has kindly sent us a letter written many years ago by the Rev. William Stainton Moses, better known as "M. A. (Oxon.)," to the late Mr. C. C. Massey, of which we take the following extract bearing curiously on this question of the omen of the picture:—

I am less uneasy about immediate danger to my Mother. The fever is subdued and now the extreme exhaustion is the only thing to fear, unless a relapse takes place.

If I were superstitious I should give up the fight. When my Father died a large framed print, "Pharaoh's Horses," fell, the nail that supported it being torn out of the wall. It was not hurt, nor did it break any object on the mantelshelf over which it hung. When I got home on Friday my Mother's maid met me with a very long face, and told me that "Pharaoh's Horses" had fallen again! I confess to being staggered as by a blow, especially when I found an old lady of eighty with a temperature of a hundred and two degrees, and in great stress of breathing. I set myself to work, however; have not left off day or night, giving food hourly, consciously willing (any good I wonder?) and doing all I could to fight off the foe. The result up to now has been most striking. The fever is gone, temperature normal, breathing regular, pulse good, and nothing the matter but extreme prostration. Will that beat me? I have looked carefully at that. I have looked carefully at that blessed picture. It is, or rather the frame is smashed; but the cord is whole, and the nail unmoved. How it got down I can't tell. Again, it fell without injuring any object on the mantelshelf.

Did the "spirits" want to warn? I was not in the house. Did they make a mistake? We shall see.

\*. The letter bears no date, so that we cannot say exactly the year in which it was written, but as we understand that Mr. Moses' mother recovered and lived for some years after the incident described, it could hardly take rank as a "death warning."

## SCINTILLATING PARTICLES IN THE KILNER AURA.

I do not think that Dr. Lindsay Johnson's explanation will have anything to do with the Kilner Aura. I know Kilner speaks of *granular aura* as distinct from the *striate aura*; but the Kilner Aura is visible around the whole body. As regards the eye phenomenon described by me in LIGHT, I had looked through, first, some coloured glasses, and then through a bottle of Fehling's Solution, and found that which I thought the localised Kilner Aura of the two thumbs approximated, was a copper haze, or permanent spectrum in the eye itself, i.e., I recognised it was probably a radioactive effect of the alkaline copper solution on the interior of the eye ball. Dr. Lindsay Johnson's explanation may be exact for the phenomenon of what is seen on looking steadily at a bright sky, but I do not think those *scintillating particles* which, sitting under a gas jet with mantle and approximating my thumbs, I can see at this moment, are explained by Dr. Lindsay Johnson. Of course these scintillating particles, which are in the eye and, possibly, in the vitreous liquid, may be normal and not from damage done, although the permanent spectrum produced by the copper solution is not normal. I do not wish Dr. Lindsay Johnson to produce a permanent spectrum (although it is very faint after five months) in his own eye to see the *scintillations* which I can see, looking intently as a microscopist at the haze. However, if Dr. Lindsay Johnson is correct in referring the particles which he has seen to the blood in the capillaries, i.e., to the blood-corpuscles which are about nine or ten micromillimetres in diameter, he can probably tell your readers what power the eye has as a microscopic instrument. It may be that the *colloid flocks*, seen with the *scintillating particles*, are parts of the vitreous humour; at all events I am obliged to Dr. Lindsay Johnson for his interesting experiments, and hope that he will give us further information. The position of the observing "Ego" might be possibly determined by his method.

J. BARKER SMITH, L.R.C.P.

A SINGLE glance may pour a great light into a soul. But the fear of man builds walls against the light.—BA'AL SHEM.

## A CASE OF PREVISION.

In "La Revue Spirite" M. Camille Flammarion gives the following interesting case of premonition as received from his friend Mr. Warrington Davis, an American diplomat. In January, 1908, it was necessary to find new apartments and, accompanied by his mother, he visited some which appeared satisfactory; but on coming to the bedroom his mother became very pale while staring at a certain spot; she however put off his questions by explaining that she felt a chill. Several weeks later, after they had occupied the apartments, he learned from friends that his mother was very much afraid of the house, and on confronting her with this fact, she admitted that on first entering the bedroom, she had seen herself lying dead on the bed, and begged him to cancel the lease, as she was sure, otherwise, that she would leave the room in a coffin. Accordingly he arranged to transfer the lease; meanwhile he went to Africa with President Roosevelt, leaving his mother to pack up and move. In the last letter written before her death, a letter which was not received till some time later, she included that very cryptic remark, that she "was preparing for the grand Exodus." In the meantime friends had cabled the news that she had been taken very ill with pneumonia, and day by day Mr. Davis expected a cable with fatal news.

On the 5th May, he suddenly felt an indescribable relief, as if there were some comforting presence, and remembering certain telepathic experiments with his mother, jumped to the conclusion that the crisis was over, that she was better, and had given him this information.

That evening he received a telegram to say that his mother was dead.

On comparison of times, Mr. Davis found that his experience had taken place several hours after actual death, and that his mother had evidently been present in spirit, and had tried to impress him with her freedom from pain, and her continued loving presence.

M. Flammarion concludes that although the manifestation was not objective, and while he had met more remarkable instances, the present one showed the psychical affinity which obtains between mother and son.

## GLASGOW SOCIETY FOR PSYCHICAL RESEARCH.

We have received a copy of the first Annual Report (1921) of this Society. It records the origin of the Society on October 27th, 1920, when, after the reading of a paper on Psychical Research, by Mr. J. Arthur Findlay, a resolution was passed that the Society be formed from those present with power to add to its numbers. A further resolution appointed a Provisional Committee to draft a Constitution, outline a scheme of work, and nominate officers. The proposals of this Committee, together with the Constitution, were adopted at a subsequent meeting of the Society, held on December 14th, 1920.

The Report expresses its recognition of the honour conferred upon the Society by the acceptance of its Presidency by Sir Arthur Balfour, and records the series of addresses delivered to the Society by Sir Oliver Lodge and Sir William Barrett, amongst others. The generosity of Mr. Edward J. Thomson, one of the Vice-Presidents, Mr. J. McLennan Boyd and other members and friends has resulted in the establishment of a library of substantial size, which is growing daily under the direction of Dr. Knight. Of the work of the Investigations Committee it is stated that it has been so far without substantial results. The Council acknowledges with thanks the services of the Honorary Secretary, Miss Irwin; of Mr. John G. Findlay, the Honorary Treasurer; and of Mr. J. Ronald Young, C.A., for auditing the accounts. The Balance Sheet shows that the financial position is very satisfactory.

## UNREASONABLE DEMANDS.

Our contributor, Mr. B. M. Godsall, of San Diego, in the course of a reply in the "San Diego Union" to a critic of psychic phenomena, whose views received wide publicity in the Press of the United States, says:—

"He complains that 'the dead poets do not transmit any great poems,' that 'there is no attempt to communicate any solution of the great enigmas of science,' etc., etc. But the veriest beginner in Spiritualism should know that all spirit messages are coloured and limited by the medium through whom they come—some more and some less.

"Nevertheless, many of the messages received are very beautiful, whether couched in poetry or in prose. Spirits are unable to express through mortal man truths that are beyond his capacity; for spirit-power stimulates and unfolds, but does not create. Spirits can convey their identity, and have done so in a thousand instances. But it is sheer folly to ask that 'the great enigmas of science' be communicated to us, when all that we lack is sufficient understanding. The secrets of nature are daily spread before our eyes and whispered into our ears, but we fail to apprehend them. As well ask a mother why she does not immediately reveal the enigmas of life to her child!"



### "THE EK-KLESIA TEACHING."

Under the above title a course of lectures has been given during March at Mortimer Hall by the Rev. Holden Edward Sampson, an Anglican clergyman who has recently returned to England after sojourning in America and other parts of the world. These lectures have drawn large audiences of interested hearers. The subject of his lectures is described as "The Path of the Divine Mysteries: Mysticism, Plain and Practical," a subject on which he has written many books, and taught in many places to large circles of earnest students, who are identified or associated with what is denominated "Ek-Klesia," a word meaning "called out," and used in the New Testament for the body of disciples and Christians banded together under Apostolical leadership and instruction. The "Ek-Klesia" is a bold effort to revive the ancient Ek-Klesia of the Apostles, founded by their Great Master, and to restore the "Mysteries of God" as expounded by them, but which lapsed from the Christian Church in later days. The general thesis on which these lectures are based, and which they boldly declare, is suggestive, to the most casual hearer, of sound reasons for the unquestionable decadence of what purports to be Christianity, so self-evidently lacking in those essentials of its truth that an unprejudiced mind would naturally look for after nearly twenty centuries of its testimony. In these days of troublous questionings of Christian fundamentals, it is not without reasonable cause that many people all over the world are discarding Christianity, or sincerely recognise that Christianity to-day is not that of Christ or of the Apostles. Based as the lecturer's teachings are on the literal text of Holy Scripture, being a deeply Spiritual interpretation of the Sacred word, it is not without good grounds that this teaching strikes a lost chord in the human soul, nor is it surprising that the "Ek-Klesia" is courting increasing numbers of adherents and "disciples." It is understood that Mr. Sampson will continue his lectures at Mortimer Hall during April.—W.

### RECENT BOOKS.

"LIFE IN THE SUMMERLAND." By Mabel Corelli Green. (Stead's Publishing House. 1/- net.) A very attractive little book and delightfully written. It purports to be given by "inspirational writing," which, being the least evidential method of communication, may not appeal to the serious investigator.

"SHADOWLAND." By E. P. Larken. (Selwyn and Blount, 2/- net.) A clever if somewhat fanciful allegory, in which the author designates spirits as "owners," and the hereditary and acquired personal traits as "shadows," the "owners" acquiring merit through the experiences of their shadows. Reincarnation is assumed, but with a different personality on each occasion, while that part of the old personality which is not advantageous to the spirit, gradually fades out of existence and becomes the source of communications of an undesirable kind—a theory which Spiritualists know to be untenable.

—W. H.

### ANSWERS TO CORRESPONDENTS.

SOMERSET.—"The Ghosts and Legends of South Somerset" is by Mr. G. F. Mumford, editor of the "Western Gazette." It was published by the Somerset Folk Press. We think the price is 1s. 6d., but are not certain.

A NEW READER.—While we are glad to note your appreciation of the leading articles, we hardly agree with you that they should all be published in book-form. But a selection of them has been issued in a small book, "Spiritualism: Its Ideas and Ideals," published by J. M. Watkins.

M. BENSON.—Thank you. We sent your protest to the author of the article, who rightly points out that one's opinion is the result of the total estimate; but he appreciates your attitude, although not agreeing with it. As it is rather a side-issue, we do not think it worth while initiating a discussion in LIGHT.

N. G. F.—We have not heard of the lady in question for some years, and have no trace of her present address if she is still living.

J. W. GILMOUR (Dublin).—Many thanks for the cutting. We are deluged with newspaper cuttings from all over the country dealing with "ancient history" and matters not only out of date but long since exploded. They are "flat, stale and unprofitable," and life is too short to pay them any serious attention.

HERMES EGYPTUS (Auckland, N.Z.).—The verses are not without merit, but are hardly up to our standard in the matter of technique.

G. R. R. (Pietersburg, Transvaal).—We thank you for your appreciation of LIGHT, and for the verses on "Light." The theme is good, but the technique is not quite up to publishing standard.

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## QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### A NOTE TO INQUIRERS.

Will those who send questions kindly note that as the reply to one inquirer sometimes answers the queries asked by others we do not in such cases reply specifically to each question sent.

### THE LONDON SPIRITUALIST ALLIANCE: ITS ORIGIN.

M. L.S.A.—Told very briefly, the circumstances which led to the formation of the London Spiritualist Alliance were these: In 1873 at a meeting of Liverpool Spiritualists a resolution was passed asking Mr. Thomas Everitt to form a National Association in London. Mr. Everitt accordingly consulted some London friends, including Mr. E. Dawson Rogers, and in the result the British National Association of Spiritualists was founded. It occupied rooms in Great Russell-street, and the first President was Mr. Martin Ridley Smith, the banker, the second being Mr. Alexander Calder. In course of time, owing partly to divisions of opinion on the Council, the Society was dissolved and a new one called the Central Association of Spiritualists started. This also had a brief career, and it remained for the third attempt to establish a lasting Society. There is much virtue in the number three apparently, for the third Society was the present London Spiritualist Alliance, established in 1884, and in 1896 incorporated as a limited company not conducted for profit. The Rev. William Stainton Moses was the first President. On his death, in 1892, Mr. E. Dawson Rogers succeeded to that office. When he, too, passed on, in 1910, Mr. Henry Withall, who had for many years been identified with the Alliance, took control of the Society as Vice-President and Honorary Treasurer, the office of President being held in abeyance. With the more recent history of the Alliance we gather that you are familiar.

### A QUESTION OF CRIMINALITY.

ALLEN SIMS.—If you know Dickens' "Old Curiosity Shop," you may remember the scene in which the boy Kit is brought before a judge on a false charge of theft and the counsel for the prosecution artfully contrives to convey the idea that Kit's baby brother waiting outside the Court is a big, hulking, whiskered ruffian, a partner in his crimes. He does this without saying a word that is technically untrue. These are very old tricks. A murderer found guilty is a criminal; so is a shopkeeper who is fined for some trifling and perhaps unintentional infraction of the law. In the case you mention the medium was con-

victed of fortune-telling, and the description of her as a malefactor convicted of fraud is correct enough technically, but obviously designed to convey a false impression. That is the simple explanation. We once heard a barrister in Court ask a woman whom he was cross-examining whether her son was not a convicted criminal, the obvious intention being to convey the idea that he was a burglar or a forger at the very least. He was simply a medium who had been punished for fortune-telling—not a worse offence, we think, than malicious statements designed to convey false impressions but made under the protection of the law. Such statements impose only on the ignorant and foolish who make no attempt to discover the true state of the case, which you are careful enough to do.

### RECOGNITION AND FORM IN SPIRIT LIFE.

R. P. (Liverpool).—The fact that in some cases a dear and earnestly desired friend in the next world makes no sign should not occasion such anxiety and distress as you are experiencing. More than one of the leading minds in Spiritualism has stated that the proven return of a single human spirit from "the other side" proves the survival of all. We cannot always tell why it is that some special friend from whom we desire to hear does not (apparently) return to tell us of his continued life and activity. But we do know that in many cases undue anxiety and intense desire form a barrier against the returning spirit who cannot then "get near" to us. Several spirit communicators have told us as much and explained that the wave of emotion in the minds of those on this side who passionately desire the presence of some dear one prevents any manifestation of his presence. Be patient then, and remember that quietude of mind is the best preparation for tokens of spirit presence. As to your other question of form in spirit life you are quite needlessly disturbed by a misunderstanding of what is rather a difficult question. It is one that occupied the mind of Sir William Crookes, this matter of the retention of the human shape in the next world. It is at best a speculation. Form there must always be, but it need not be for always the precise duplicate of the forms worn on earth. But there will always be "recognition in eternity," and all will know their own. We sympathise with your bereavement, but advise you to take a brighter view of things. The future life is assured, and as the Bible tells us, "the Spirit doeth all things well." We suggest that if you read such books as "The Undiscovered Country," "The Life Beyond the Veil" and "Spirit Teachings," you would learn a great deal that would be of interest and comfort to you.

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## NEW PUBLICATIONS RECEIVED.

"L'Ether Actuel et Ses Précurseurs." By E.-M. Lémeray. Gauthier-Villars et Cie., Paris. (No price given.)

"Les Matérialisation de Fantômes: La Pénétration de la Matière et autres Phénomènes psychiques." Par M. le Docteur Paul Gubier. Henri Durville, Paris. (A brochure, 80 centimes.)

"The Practice of the Life of Love." By A. B. Dyall. (A. L. Humphreys, 8s. 6d. net.)

"Only Goodnight." Song. Composed by Dorothy De Bock Porter. A. H. Stockwell. (1s. 6d. net.)

"Death and Its Mystery Before Death." By Camille Flammarion. T. Fisher Unwin (10/6 net.)

"A New Gospel to All Peoples." By Marie Carmichael Stopes. A. L. Humphreys (2/6 net.)

"Commentaires sur les Evangiles." By H. Henry —B. Librairie des Sciences Psychiques (10 francs).

"The Fallacies of Spiritualism." By A. Leonard Summers. A. M. Philpot, Ltd. (2s. 6d. net.)

"Early British Trackways." By Alfred Watkins. Simpkin Marshall. (4s. 6d. net.)

"The Quest." A Quarterly Review. John M. Watkins.

"The Hibbert Journal." Williams and Norgate.

"Only Goodnight." Song. Composed by Dorothy De Bock Porter. A. H. Stockwell. (1s. 6d. net.)

THERE are men who have no power in the manifest world; but in the secret world they rule their generation. —RABBI NAHMAN BEN SIMHA.

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Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. E. W. Sharp; 6.30, Mrs. A. De Beaurepaire.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. W. W. Drinkwater; 7, Lyceum Service; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Jennie Walker, address and clairvoyance. Friday, 8, free healing centre. Easter arrangements: Good Friday, April 14th, public circle open to all, commencing 7. Easter Monday, April 17th, tea and social; tickets, 1/- each (children, 6d.); tea, 5. Membership invited: subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove North Finchley (opposite tram depot).—7, Mr. J. Harold Carpenter. Thursday, 8, service and address, Mr. Austin.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. H. Fielder. Thursday, 8, Mr. and Mrs. Gribble.

Brighton.—Athenaeum Hall.—11.15 and 7, see local paper; 3, Lyceum. Monday, 8, healing. Wednesday, 8, President, Mr. H. S. Everett. Thursday, 8.15, Mr. R. Gurd.

Peckham.—Lausanne-road.—7, Mr. T. W. Ella. Thursday, 8.15, Mrs. Kingstone.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, April 9th, at 7, Mrs. Redfern, address and clairvoyance.

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Haven't they as much right as us—as our dear children to know something of life's sunshine? Were they born but to perish like dumb brutes? Made in the image of God—must their whole experience of human existence be but one unending period of woe and want?

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

Pilot, how far from home?—

The grey stars pass away

Before me as a flight of spray,

Moons as a flight of foam!

I see the lights of home.

—ALFRED NOYES.

## NOT FOR PARTIES BUT THE STATE.

We are often regarded as being the protagonist of Spiritualism as against Materialism—a partisan attitude—but although for immediate purposes the description may be accepted, it is far from being a complete statement of the case. The position, as we see it, is that while philosophical Spiritualism takes in both Materialism and Spiritualism as complementary halves of the unitary truth, since man is at once a material and a spiritual being, the philosophical Materialist will in no way admit into his system any spiritual concept of Life. He usually refuses to consider the idea or the evidences for human survival and by consequence is confronted with a truncated scheme of life, and a Universe devoid of meaning, purpose or intelligent direction. Such a plan of life as he presents is sterilised for lack of the idea which alone could render his thought fertile and generative. Any Spiritualist who took up the reverse position in the same way and excluded the material order from his thought would be in the same position of disablement. He would have a cloudy, impalpable conception of things—an exclusively fluid as contrasted with the exclusively solid philosophy of the Materialist. One would be all abstractions, the other all concretes. A Spiritualism which cannot take in the realm of matter and physical experience is of little use to the world. We must have the complete circle—the "perfect round"—or we are left to deal only with sections and fragmentary things. We have to get back to the Roman ideal where "none was for a party, but all were for the State."

## THE INFLUENCE OF THE UNSEEN WORLD.

Even if we could conceive of Spiritualism as a movement dying out there would still be a great deal of Spiritualism in the world, howbeit in a scattered and only dimly recognised form. There are probably relatively few persons who have not known either directly or indirectly of some apparent interposition from the Unseen. Instances of fulfilled dreams, premonitions, telepathy, death-warnings, clairvoyance and hauntings abound in the life of the "dim millions." We have sometimes thought we could compile at least as large a record of such things from the experience of those who have no interest in Spiritualism as from the lives of those who are associated with it. We have listened to many striking stories of phenomena from persons who were not only outside the ranks of Spiritualism but were strongly opposed to it—which of course went in favour of their credibility. We were amused to observe that these stories were usually given as it were under protest. They were on no account to be confounded with our odious superstition of spirits! We always received these protests with a bland acquiescence (for which we hope to be forgiven!). And sometimes we were reminded of the man who did not believe in ghosts but admitted that he was very much afraid of them.

## PSYCHIC GIFTS WIDESPREAD.

It is probable that the majority of those who have gained assurance of the reality of a life after death have arrived at that position through the evidences of clairvoyance. Even if these evidences in themselves did not carry conviction they led the inquirers to pursue a study of the phenomena in other directions. In some cases, as we know by observation, the investigators, satisfied that clairvoyance is a genuine faculty, have set to work to develop it for themselves. But what the world terms the practical business of life has become so divorced from its permanent realities that one feels a sense of incongruity when some keen man of affairs in the bustle of business life tells you that he is clairvoyant and afterwards in the quiet of the home demonstrates the actuality of his gift. Such things are more common now than was the case a generation ago, and highly developed psychics are to be found amongst those who to the uninitiated eye appear to have no interests outside their business. That a solicitor should also be a psychometrist, a land-surveyor an eloquent trance speaker, a busy journalist the medium for "inspirational" writing might come (quite needlessly) as a shock to those who only see the world in its surface aspects. But such things do actually occur as we know from practical experience.

BUILD thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven, with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea!

—OLIVER WENDELL HOLMES, on "The Chambered Nautilus."

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## THE PROGRESSION OF MARMADUKE

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 211.)

August 19th, 1917.

### RIGHT AND WRONG IN THEIR SPIRITUAL ASPECT.

"You are sometimes at a loss to know what we consider sin, and what a more venial offence, and I have explained that the motive is the main point considered in our spirit-world; but there is also another aspect: how will the fault affect others, or how has it affected others in the earth life? There are few sins which recoil only on the sinner himself, but there are some more harmful than others. If you take selfishness as the sin, you may at first think it will have a beneficial effect on others by compelling them to practise unselfishness so as to minister to the demands of the selfish one; but this is not so, for though he may at first only demand minor sacrifices from others, his claims on them continually increase, and he soon desires to dominate even the wills and ideas of those around him, and make them subservient to his own. If such a selfish man is a father, he so quells and crows his children that they become deprived of all personality and are as plastic as clay to his modelling. He has therefore added to selfishness the sin of marring the lives and breaking the spirits of those whom it should have been his special endeavour to help and guide in the right way. Then take covetousness. Does a man injure himself only by greed? No, to obtain his hoards he has practically to defraud others, for he seldom considers to what poverty he may have reduced them. It is the same with almost all forms of sin. Our example may have a deadly influence, and though often we cannot trace the direct effect of our sins, yet we are responsible for them all the same. If a man has been led by our example to commit deeds which he would not otherwise have done, and takes his own life in despair, we are sharers in his sin and have to expiate that as well as the others of our own committing. If by our example of word or deed we have lessened anyone's hold on virtue, we are responsible for his or her moral lapses. There is no possibility of sinning alone. It is like setting a piece of rock in motion down a mountain side. We may have only done it from thoughtlessness or curiosity, and to see how far it would roll, but on its way it gains momentum and so crashes down on some homestead and destroys life. We are just as guilty as if we had planned the effect of our deed. But the influences of a well-spent life are, thank God, just as far-reaching, and each act of unselfishness, each noble deed, each helpful thought, spreads to other minds, and rouses the unselfishness, nobility, or good thoughts in others also. I wonder if there will ever be invented on earth an instrument to register brain waves? We do so here because they are as real to us as if they passed in solid form before our eyes; but on earth men do not read each other's thoughts, and although the thoughts have their widespread influence it is unconsciously."

August 26th, 1917.

### THE FORCE OF CIRCUMSTANCES ON CHARACTER.

"This is often a plea for bad habits, but it is not a sufficiently cogent one. I have already stated that I consider the slum-child and the child of the aristocrat have equal chances in earth life. The latter is exposed to the temptations of wealth and idleness but the former to those of poverty and hardship. In spite of education and example, the rich man's child could set himself to do good with his inheritance on reaching manhood, and during the war what is called 'Society' has shown that it can rise to higher standards. Women have stripped off gay garments and jewels and assumed the plain garb of the hospital nurse. Young men have left comfort and luxury to fight for their country, or do some form of necessary public work at home. But it should not require a war to bring out the better nature of mankind, and at some future day no one will have the courage to lead an idle life when love guides all, and all is love; for in spite of this war, and not because of it, I do look forward to a time when we shall see a different earth, and where everyone shall work. That phrase 'the working-man' will no longer be applicable, but those who work with their hands will then recognise that mental labour is equally work with that of manual labour and that it often puts a greater strain on the worker. This will cause the present feelings of dissatis-

faction and discontent to die away, and class and class will work together, recognising that all work, faithfully performed, is honourable and it is the shirked work alone which is a disgrace and lowers a man in the sight of God and the angels."

September 2nd, 1917.

### RHYTHM

was to-day suggested to me by this morning's sermon, as a subject. Now in rhythm we have something more than the orderly progression of ebb and flow, pain and ease, sunshine and rain, or whatever other parallel you like to take. All contrasts have their beauty: if the sun shone always we should not welcome it as we do now. The heat and cold of the seasons have their variety, value and utility, and to the mind of a nature-lover utility is beauty. It matters not whether it is the green ear of corn, swelling and changing to a golden glory, or the piece of machinery made by man, but thought out by God Himself, inasmuch as He gave the power of invention to the human mind; all is beauty if rightly viewed. Not only is nature lovely in its trees, flowers, smiling fields, laughing waters, and balmy breezes; but towns could be made beautiful also, if there were fine architecture, less crowding together of buildings, and all was kept symmetrical and harmonious in the planning of their streets. All mean and sordid dwellings must vanish, and even the smallest cottages be made picturesque. Ugliness could no longer be if men studied the real good of their fellow-men. But what has all this to do with rhythm, you may say. Nothing very closely, and I have been led on to digress from the subject, but will lead back to it by saying that ugliness has a debasing effect on human nature when constantly viewed, while beauty has an ennobling influence on character. Now we should define rhythm as the harmony of the divine wind playing on the harp strings of mankind, and the world. That is why we get little constant progression in anything; there must be rest for recuperation. You do not hear the strings of the harp sounding all the while. You get a melodious note, but it must die away before the next one is heard, or there is discord; and there would be the same discord in the world were it not for these variations and changes, such as light and darkness, heat and cold, life and death of the physical body. Could any of you look forward to an everlasting life on the earth plane? No, you crave for a change; you hope for better conditions, a wider outlook, more love, more satisfied aspirations. You long, like little Paul Dombey, for the "invisible country far away." This is the craving of the soul to burst its bonds and go to its true home; and because such desires have been implanted in man, it is a proof that they will be satisfied. Many on earth are now getting proof that the future life will satisfy every aspiration of the human soul; but others still refuse to be convinced and will have to bear their heart-sickness during the rest of their earthly life. Now the rhythm in the spirit-world is less pronounced than on earth. Our seasons change, but there are not the same extremes of heat and cold; our bodies keep in health for they are now perfect bodies; and some day the earthly envelope will approach nearer this standard, when mankind shall have learnt how to live, and how to guard the body, which is the temple of the spirit.

September 9th, 1917.

### THE LAWS OF RECIPROCITY.

"I think this fits in very well as a concomitant to the law of rhythm. I want to prove my theory that whatever one gives out, in earth life or in the spirit-world, one gets returned again. You once expressed it that 'The echo returns to him who sent the sound.' That is what I mean. If we send out love, we get back love. If we wish to do good, the occasion will come to us, and our own characters will benefit. The same is true even of plants, and those that put forth buds in the rain, and flower in the sunshine, will receive more care and attention from a gardener than those which 'never do any good,' as he would express it. So with people: the schoolmaster who finds his teaching going home to one pupil, while neglected by others, will give more time and attention to the one who repays his efforts. That is what I mean by 'reciprocity,' and I think you will find it as much a law as the law of rhythm. The



law is useful, for human nature being what it is, few people can work well without some reward. It may be only in the appreciation of their efforts, or it may be in seeing the results of their work, but there is never any honest effort put forth without some beneficial result to ourselves. Personally, I should think it very hard, when I had spent labour and love on some newly-arrived spirit here, if, when he had progressed a little, he did not give me love in return, and be desirous of giving help to others in his turn. The law of love is the law of reciprocity. The earth would be a better place if men recognised this law. We cast our good and evil deeds on the waters of life, and they return again, but unlike the driftwood, not to the shore, but to ourselves, and produce like effects for good or evil in ourselves. Love begets love, but the love-habit has its effect upon our character, and each helpful deed renders the next one easier of performance. The same with evil deeds, and we have an object-lesson in the present war, which has shown that acts from which the whole nation would have shrunk at the commencement, are now looked upon as justifiable and commendable. This is one of war's worst evils; more terrible even than the loss of life in your young men, and the cutting short of their educative time on earth, for it lowers the moral standard, and no nation emerges from such a war with as pure an integrity or as high an ideal of conduct as before. You often hear it said that 'war brings out the best there is in a man,' it only brings out what would have equally manifested itself in some other way, but it does bring out what education and civilisation have tried to lay to rest: the savagery and blood-lust inherited from far-off ancestors, which only too easily break bounds when invoked for the conquering of an enemy. Must there then be no retaliation if the civil population is murdered wholesale and women and children shattered by bombs? No; this war must be fought out, we fear, but let not England adopt methods which can only be described as unworthy and debasing. Mankind cannot truly develop until warfare is abolished by common consent. Let rivalry with other nations be in the peaceful sciences, and let the instruments of destruction be hammered into the plough and harrow, and let the nation's aim be to increase the food supply for all, and not to heap up those mounds of earth where rest the mortal part of those slain in that awful mockery—a great war!"

September 16th, 1917.

#### THE NEED FOR CONCENTRATION OF EFFORT.

"In the earth life one so often fritters away one's time by taking up too many subjects or trying to accomplish too many objects. Better one thing properly carried through than more attempted and not completed. It is only by concentration of purpose that men can perform good work, and the best that is in them to do. But this does not mean that they should be one-sided and only take an interest in one subject, but that there should always be some definite work or aim to which they devote their supreme energies, taking up other work only as a variety and relaxation. A scientist may spend the greater part of his day in the laboratory, but when concentration of mind becomes difficult he will, if he is wise, take up some other pursuit for a time. Yet this does not minimise my contention that every man should have one aim which he pursues beyond all others: for life on earth can only be satisfactory when there is some great result as its aim. A philanthropist may strive for the better housing of the people; an inventor try to benefit mankind by new machinery; and so with each according to his bent of mind. We hope that ere long there may be more scientists who, having proved the truth of the continuity of life, will pass on the great fact to others as their most important work on earth. But how can concentration be arrived at? I should advise commencing with quite young children, and I would relate them a simple story, and ask them to repeat it. Several attempts might have to be made before the child could do so without mistakes. Then I would have some simple puzzles, and describe the solution, but not show it. Also there might be a piece of work given to be done in a certain time, which would only be possible by close attention to the task. In this way the mind would be trained to concentrate on the subject in hand. You may think that by concentration on one aim or object men would only see one idea and become narrow. I have tried to guard against that by the change of employment recommended, and time should always be allowed for recreation also. You may think too that certain minds can concentrate better than others, and that their possessors would always be the pioneers. That may be so, but training and education might greatly help to produce more reliability of character, and more sustained effort. One may often feel one's work is monotonous, and desire to put it aside for a time, but such delay is fatal to concentration and must be avoided. Perseverance alone can bring the desired reward.

(To be continued.)

He fails who wants the privileges of success but not the duties, the pleasures but not the pains, the fruits but not the labours.

#### PSYCHIC SCIENCE IN OUTLINE.

To the circle of the sciences has now been added Psychic Science, and the "flag of Life" may be emblazoned with a new star—that "lone star" which has been so long forced to "dwell apart." The "Cinderella of the Sciences," as we once called it, has found its fairy godmother. To the eleventh part of "The Outline of Science," edited by Professor J. Arthur Thomson, and published by Messrs. Newnes, Sir Oliver Lodge contributes a masterly summary on "Psychic Science," with copious illustrations. We take from the article two passages exemplifying the tone and treatment of the theme.

The two branches of knowledge, the study of Mind and the study of Matter, have usually been dealt with separately; and the facts have been scrutinised by different investigators—the psychologists and the physicists. The time is coming when the study of these two apparently separate entities must be combined; for it has always been a puzzle how there can be any relation or interaction between two such apparently diverse things as Matter and Mind.

So long as there are legitimate differences of opinion as to the nature of these phenomena, it will be best not to dogmatise nor attempt to sustain a thesis in favour of some and against others, but only to summarise the phenomena now familiar to most people—at least as folklore stories—and to indicate, as far as may be, some means by which it may be hoped that these odd occurrences can be rationalised and understood. We must proceed on the well-tryed hope and expectation that everything in the universe, however apparently bizarre, is intelligible to the mind when it is sufficiently well-known. Mystery and superstition belong to ignorance; they enshroud tracts which lie in the dark, outside the civilised and cultivated region. An effort is required to deal with such phenomena at all, even if they turn out to be facts: for, without some link or clue with which to connect facts together, they are difficult of apprehension, and they can hardly be said to conform to the requirements of science. There must be system and orderly arrangement, before *dissecta membra* can be assimilated and incorporated into the main body of organised knowledge.

Amongst the illustrations are portraits of Sir Oliver Lodge, Sir Arthur Balfour, Sir William Barrett, Alfred Russel Wallace, Lord Rayleigh, F. W. H. Myers, Professor Bergson, Professor Richet, Professor Flammarion, and Swedenborg.

#### AT EASTER: A VISION.

He thinks:—

The winter passes slow, dear heart:  
The night without is cold and still.  
Bereft, alone, I sit apart  
And seek to still my restless will,  
To think of you, when, as my wife,  
You sat with me and whispered "Love";  
Sadly I tread the ways of life  
And feel that you are far above.  
Oh gentle spirit of my bride,  
May He Who gave your love to bless  
Pity my loss this Eastertide  
And grant me now one fond caress.

He prays:—

Thou Holder of the Keys of Life  
In Whom we live and move and be,  
Sustain my faith when doubt is rife.  
I would trace, where I cannot see,  
Thy Son didst break the bonds of death  
And set the much-loved brother free.  
Help me, Thou Giver of all breath,  
To know my loved one lives with Thee.  
His voice called back the widow's son,  
In Nain, and wakened Jairus' maid;  
I would know something of that joy—  
Lord grant me here and now Thine aid.

He sees:—

The fire falls—do I see aright  
The form, still loved, of years gone by,  
Enwrapped in robes of spirit light  
From upper spheres of happiness?  
She comes with one soft clinging kiss,  
One sentence: "Dear, I come to bless,  
You must not mourn, though you may miss."  
Father, I thank Thee, Thou hast given  
This token of continuous life;  
I now know well that in Thy heaven,  
There lives, and loves, my angel wife.

Easter, 1922.

—GEORGE WARD.

ASSUREDLY ridicule is no test of truth, but it is the righteous meed of some kinds of error.—HUXLEY.



## THE RAISING OF LAZARUS.

DR. ELLIS POWELL ON THE DESIGNED CONTRAST BETWEEN  
THE RESURRECTION OF THE PHYSICAL BODY AND SURVIVAL  
IN THE FULL SPIRITUAL SENSE.

At the Æolian Hall on Palm Sunday evening (under the auspices of the Marylebone Spiritualist Association), Dr. Ellis Powell lectured on "The Raising of Lazarus," dealing with the subject especially from the point of view of the Psychic Researcher and the Spiritualist. In place of the usual reading which is a feature of the Sunday evening meeting, Dr. Powell read his own translation of the account of the raising of Lazarus. He did this because, as he said, the Authorised Version does not bring out all the points which must be borne in mind when the subject is studied in its psychic aspect. Annexed is the translation, from the Eleventh Chapter of the Gospel according to St. John.

### THE ORIGINAL STORY.

Now there was a man lying ill, Lazarus of Bethany. Jesus had a strong affection for Martha and her sister and Lazarus. The sisters, Martha and Mary, therefore sent to Jesus to say, "Look, Master, your dear friend is ill." When Jesus heard it He said, "This illness is not to end in death, but is to redound to the glory of God, that God may be glorified by means of it." So that when He heard of the illness, He nevertheless stayed two more days in the place where He was at the time. Then after this He says to His disciples, "Let us go back to Judæa." The disciples say to Him, "Only the other day the Jews wanted to stone you, and are you going back there again?" Jesus answered, "Are there not twelve hours in the day? If a man walks about in the day he does not stumble, and he can see the light of the world. But if anybody walks about at night he does stumble, because the light is not in him." So He said, and then He added, "Our friend Lazarus has fallen asleep, but I am going to wake him up." Said His disciples, "Master, if he has had some sleep it will do him good." Jesus really meant that Lazarus was dead: but they imagined He referred to the repose of natural sleep. So then He told them in plain language, "Lazarus is dead, and for your sakes I am glad I was not there, so that you may learn to have confidence. But let us go to him."

When Jesus came, then, He found that Lazarus had already been three days in the tomb. Then Martha, hearing that Jesus was come, went out to meet Him: but Mary stayed at home. Said Martha to Jesus, "Master, if you had been here my brother would not have died. But as it is—well, I know that God will give you whatever you ask Him." "Your brother will rise again," replied Jesus. "I know that he will rise again," said Martha, "in the resurrection at the last day." "I am the Resurrection and the Life," said Jesus to her, "He who believes in me shall live even if he dies: and everyone who lives and believes in me shall never, never die. Do you believe this?" She says to Him, "Yes, Master, I do believe you are the Christ, the Son of God, who was to come into the world." With these words she went off to call her sister Mary, whispering to her, "The Teacher is here and is asking for you." As soon as she heard that, Mary rose up at once and went to Him.

Jesus had not entered the village yet; He was still at the spot where Martha had met Him. As Bethany is near Jerusalem—only about two miles away—a number of Jews had gone out to Martha and Mary, and their circle, that they might condole with them about their brother. And when these Jews, who were condoling with Mary inside the house, noticed her get up hurriedly and go out, they followed her, thinking she was going to wail at the tomb. When she came where Jesus was, and saw Him, she fell at His feet saying, "Master, if you had been here my brother would not have died." When Jesus saw her weeping aloud, and the Jews who had come with her weeping aloud also, He bitterly reproached Himself, and was deeply agitated. "Where have you buried him?" said He. "Master, come and see" they answered. Jesus was overcome with emotion, and the tears streamed silently down His face. "See how much He loved him!" said the Jews; but some of them added, "As He opened the blind man's eyes, was He unable to prevent him from dying?" This made Jesus reproach Himself afresh, so He went to the tomb: it was a cave with a boulder to close it up.

"Move the boulder away," said Jesus.

"Master," said Martha, the dead man's sister, "by this time the smell must be offensive, for it is three days ago."

"Did I not tell you," replied Jesus to her, "that if

you will only believe, you shall see the pre-eminence of God?"

Then they removed the boulder, and Jesus lifted His eyes to Heaven and said, "Father, I thank Thee for listening to me. I knew that Thou wouldst always listen to me: but yet I spoke for the sake of the crowd standing around, that they might believe that Thou hast sent me."

After saying this, He cried out in a loud voice:

"LAZARUS! HERE! OUT OF IT!"

And the dead man came out, his feet and hands swathed in a winding sheet, and his face tied up in a handkerchief. "Untie him," said Jesus, "and let him get away quietly."

### REPORT OF THE LECTURE.

Proceeding to his lecture, Dr. Powell said: I have again and again been asked to treat the raising of Lazarus in the same analytical fashion as I have done with the Transfiguration, the Resurrection, the Triumphal Entry into Jerusalem [see last week's LIGHT] and the Nativity. That is to say, my fellow students want it analysed in its psychic aspect. That is what I propose to attempt, and I do it more gladly because it seems to me that the true inwardness of the transaction has never yet been adequately exhibited. The raising of Lazarus is taken as an isolated transaction, a manifestation of tremendous power. But its bearing upon the method of human survival does not seem to have been discerned. There is, to my mind, a vital connection between the raising of Lazarus and the subsequent Resurrection of Christ Himself. Inasmuch as the raising of Lazarus probably took place in the week preceding the world's first Palm Sunday, it forms a very timely topic for our study this evening. I have read you the story in the form of a translation which I think brings out all the points of the narrative. As that is fresh in your minds we will not pause to go over it again but will proceed straight to the analysis of the story.

### WERE EVENTS TO TAKE THEIR COURSE?

You will notice that when Christ is told that Lazarus is ill He says, "This illness is not to end in death but is to redound to the glory of God." Not only did He say that, but He stayed another couple of days in the same place before He made up His mind to go back to Judæa where Lazarus was. Apparently, therefore, He had made up His mind to let things take their course. And yet when He said that the illness was not to end in death it looks as if He was mistaken, because Lazarus *did* die. The only possible inference is that Christ knew quite well the course, which events would take. He knew that Lazarus would die, but He knew also that this death would not be the end as far as He was concerned. The death was to redound to the glory of God. In other words, He had already made up His mind to let Lazarus die and then to raise him from the dead, and it was in pursuance of that plan that He stayed another two days in the place where He was when He received news of His friend's desperate illness. At first sight you may, perhaps, be almost shocked at the suggestion that the death of Lazarus was designedly allowed to take place by One who could have averted it if He had chosen. Contemporary witnesses of the affair came to the same conclusion. Almost the first words of Martha when Christ reached Bethany were an expression of regret that He had not been there in time to utilise His unique power to prevent the death occurring. Yet it seems to me quite clear that the death and the subsequent raising from the dead were parts of a considered plan, and as I go on I think I shall be able to indicate to you what that plan was.

### WHY RECORDED BY ST. JOHN ONLY?

The story of the raising of Lazarus is only recorded in the fourth Gospel. That fact is in itself extremely significant. The other three Gospels are concerned primarily with the acts of Christ, although, of course, they record a very great number of His words as well. But as years rolled on Christianity spread over the whole Greek-speaking world, the entire Roman Empire. Then it became necessary to provide a presentation of Christ's life and words which should appeal to the most lofty and cultured intellects of the day. It is obvious that the aged John, the



last survivor of the apostolic band, would be in possession of a very large amount of information as a result of his close intimacy with Christ all through his discipleship. In all probability, therefore, it was pointed out to him that he ought to put these recollections into the shape of a narrative, and that he should do it in such a way as to constitute an appeal to the most advanced and critical intellects of the period. The result, as you know, is the fourth Gospel, which incorporates and elaborates many of the psychic truths and principles known to pre-Christian investigators, and which opens with a philosophical introduction that ranks among the most sublime documents in the literature of the world. We may be perfectly sure that the incorporation of the story of Lazarus in that Gospel, when it had been omitted by the other three evangelists, was no accident. There was a profound reason for it, and the problem before us this evening is to discover, if we can, what that reason was.

#### TO DISCREDIT BODILY RESURRECTION.

Probably you will be able to follow the narrative and the argument better if I tell you the drift of my theory. I think that Christ was anxious, in the first place, to discredit the idea of the resurrection of the physical body, and in the second, to contrast that type of resurrection with the entirely different phenomenon which His own resurrection would be. By this time the idea of the resurrection of the body had got quite a firm hold on Jewish thought, but it was as mistaken then as it is now. At the same time, it had obtained such a strong grip upon the public mind that even the authority of Christ did not succeed in wholly dislodging it. Argument did not avail; but if an *example* could be given of what the resurrection of the body really meant, then thoughtful men would be compelled to reflect upon it and the germ would have been planted whence there could spring a better understanding of what resurrection really was. In a word, the early Christian community would be furnished, within a space of something like ten days, with examples of both kinds of resurrection. That is to say, they would be shown the resurrection of the *body* in the case of Lazarus, and resurrection *without the body* in the case of Christ Himself. The contrast between these two types and the immensely greater beauty and potency of the second type, as exemplified in Christ Himself, would be a pregnant and telling lesson. Therefore, on this theory, Christ simply allowed Lazarus to die in order, as He Himself said, that God might be glorified by means of the tremendous lesson which the whole transaction was designed to teach. On that view He was right when He said that the illness was not to end in death. But He could not have said this if the raising of Lazarus had been an after-thought and He Himself mistaken about the fatal termination of the seizure.

#### BITTER SELF-REPROACH.

The whole story is consistent with this hypothesis, and is, in fact, illuminated by it. Notice, for instance, the extraordinary language which is used with regard to Christ's own attitude when He witnesses the passionate grief of the dead man's sisters, and when they reminded Him that if He had been there their brother would not have died. When He saw the people weeping, says the evangelist, He "bitterly reproached Himself" and was greatly disquieted. He asked where they had laid the corpse and was invited to come and see. It is here that we encounter the shortest verse in the New Testament, "Jesus wept." But the verb used was evidently chosen with the greatest possible care, for it occurs nowhere else in the whole New Testament. It means silent and suppressed grief, evidenced by the tears coursing down the face, and its use expressly excludes the possibility that Christ wept aloud. As they went along some of the bystanders asked if He could open a blind man's eyes could He not have prevented Lazarus from dying? This, says the record, made Jesus bitterly reproach Himself again, so He went to the tomb. Why this bitter self-reproach, recorded by the use of one of the most emphatic verbs in the New Testament? I see that Dr. Moffatt translates: "He chafed in spirit," or, as we might say nowadays, He fumed. Yet neither of these translations is anything like strong enough. To my mind "bitterly reproached Himself" is the only fully adequate rendering. But why, again, should He bitterly reproach Himself? Was it for delaying two days after receiving the information that Lazarus was ill? Surely not, because He had definitely stated that the sickness was to redound to the glory of God, which it would hardly have done if He had then intervened to check it. But as we have seen, His conduct throughout suggests that He had deliberately determined to let events take their course, and then to use His power to bring about the resurrection of Lazarus's body. Yet in doing this for purposes of His own, purposes of the most lofty and sacred character, He realised that He had inflicted an enormous amount of anguish upon the relatives of the dead man. To put it quite frankly, the experiment or demonstration which was part of His plan, was involving third parties in desperate grief, since they, of course, knew nothing of the purpose which was being worked out; and it was for this that He bitterly reproached Himself. It was His reflection upon the price other people were paying for His demonstration that produced the in-

tense suppressed emotion under which the tears coursed silently down His face as He walked to the sepulchre.

#### WAS THE SEPARATION COMPLETE?

At this point the technical knowledge of the psychic researcher becomes extremely valuable. He knows that the process of death is not complete until the etheric body is wholly separated from the physical body. The time of the separation varies, but there are occasions when it is not complete until the lapse of three or four days after the medical man has certified to the fact of bodily death. Then the parting of the etheric body from the physical frame becomes final and complete. Death is not the only occasion into which the factor of separation, or at all events partial separation, enters. The psychic researcher knows that this process of separation between the etheric body and the physical body is carried up to a certain point where the medium's physical body is going to be controlled by a spirit entity. The medium's etheric body is dissociated from the physical so that the spirit may take control, but a cord or bond is always maintained between the two bodies as a means by which the medium's etheric body may be brought back to its proper habitation. Knowing that, we may well ask ourselves whether the separation was actually complete in the case of Lazarus. That is to say, had death in the full psychic sense taken place by the complete separation of the etheric from the physical? It seems to me probable that it had. In the first place, Lazarus is repeatedly spoken of as being dead. And although that word is, of course, used in its colloquial sense, and although he actually *was* dead from the medical point of view, I am personally inclined to think that total separation had occurred. Again, death in the full ordinary sense of the word would be essential to the completeness of the experimental demonstration which this transaction was designed to be. Moreover, Origen, who lived quite near the time of these events and must have been in possession of a great deal of information which is no longer available to us, distinctly says that at the time when Christ prayed before uttering the life-giving command the spirit of Lazarus had already returned to the body—which could hardly have been the case, of course, if it had never wholly left. But the evidence is not wholly conclusive either way, and fuller scrutiny of the original text may shed fresh light on the mystery.

#### AN ABRUPT AND PEREMPTORY SUMMONS.

Anyhow, the view I am elucidating, with reference to the real character of this transaction as a planned affair, is confirmed by the strikingly abrupt and peremptory character of the call which brought Lazarus out of the tomb. Our version, "Lazarus! Come forth!" makes the utterance sound almost like a polite request. In the original the words are abrupt to the last degree. They are peremptory and imperative, uttered in the style in which a superior would command instant and unquestioning obedience. I interpret them as indicating that the bitter self-reproach of Christ had now reached its climax. He felt that an end should be put to the whole episode at the very earliest possible moment. He could no longer bear the spectacle of the grief of the dead man's sisters, and of others round Him. To end it, and speaking under the stress of the very strongest emotion, He uttered the almost fierce command, "Lazarus! Here! Out of it!"

#### THE BEREAVEMENT OF LAZARUS.

If I am right, here was a clear case of the resurrection of the body. It represented to most of those who witnessed it the highest ideal of resurrection that they knew. But within a very short time they must have been disillusioned. Ancient legend says that after his raising from the dead Lazarus never smiled again. What he had seen in those three days, and what he had lost by being brought back to incarnate existence, struck the smile from his physical lips for all the rest of his earthly career. He never spoke of his experiences—so legend says—or even tried to do so, during the thirty years which formed a kind of second terrestrial career. As Tennyson beautifully phrased it:—

"Where wert thou, brother, those four days?"  
There lives no record of reply,  
Which telling what it is to die  
Had surely added praise to praise.  
Behold a man raised up by Christ!  
The rest remaineth unrevealed;  
He told it not; or something seal'd  
The lips of that Evangelist."

Nor was the tale completed by his solemnity or his silence. We may be perfectly certain that there was throughout the rest of his life a feeling of regret, perhaps almost of resentment, that he had been summoned back from the bright experiences of the next plane to resume his cell in the prison of the five senses. His sisters had been bereaved by his departure, and now he was bereaved by his return:—

When Lazarus from his three days' tomb  
Fronted with dazzled eyes the day,  
And all the amazed crowd made room,  
As, wrapped in shroud, he went his way,  
His sisters daring scarce to touch  
His hand, their wonderment was such;



When friends and kindred sat at meat,  
And in the midst the man just dead  
Sat in his old-time wonted seat,  
And poured the wine, and shared the bread  
With the old gesture that they knew—  
Were they all glad, those sisters two?

Did they not guess a hidden pain  
In the veiled eyes which shunned their gaze;  
A dim reproach, a pale disdain  
For human joys and human ways;  
A loneliness too deep for speech,  
Which all their love might never reach?

And as the slowly ebbing days  
Went by, and Lazarus went and came  
Still with the same estranged gaze,  
His loneliness and loss the same,  
Did they not whisper as they grieved,  
"We are consoled—and he bereaved?"

#### A LESSON TO MOURNERS FOR ALL TIME.

Surely this was intended to be a crucial lesson for all time as to the futility of the resurrection of the body. The highest ideal of resurrection should be spiritual progress, but this kind of resurrection would be retrogression and degeneration. It would call the spirit from a higher state to a lower. It would clip the aspiring wings of the enfranchised personality and bring it back to incarnate impotence once again. Here Greek thought was ahead of Jewish. The Platonist looked upon the body as "the dungeon of the soul" and could not understand how any pious man should expect a good God to renew and perpetuate that degrading bondage. How curious it is that even after the lapse of nearly two thousand years the lesson has not come home to the world! I suppose every mourner is apt to think that if only the resurrection of the body could be immediately realised and the inert frame revitalised by the old life, what unspeakable happiness would be conferred! But when we think thus we do not carry our thoughts forward in any attempt to realise what this consummation—to us so immensely attractive—would mean to him who had passed on and was then recalled to the lower life:—

O weeper by a new-heaped mound,  
Who vexes Heaven with outcries vain,  
That, if but for one short hour's round  
Thy heart's desire might come again,  
The buried form, the vanished face,  
The silent voice, the dear embrace—

Think, if he came, as Lazarus did,  
But came reluctant, with surprise,  
And sat familiar things amid,  
With a new distance in his eyes,  
A distance death had failed to set—  
If hearts met not when bodies met!

If when you smiled you heard him sigh,  
And when you spoke he only heard  
As men absorbed hear absently  
The idle chirping of a bird,  
As, rapt in thoughts surpassing speech,  
His mind moved on beyond your reach.

And still your joy was made his pain,  
And still the distance wider grew,  
His daily loss your daily gain,  
Himself became more strange to you  
Than when your following soul sought his  
In the vast secret distances.

If, death once tasted, life seemed vain  
To please or tempt or satisfy,  
And all his longing was again  
To be released and free to die,  
To get back to scarce-tasted bliss—  
What grief could be so sharp as this?

So that the resurrection of the body, as exemplified in Lazarus, meant the return to the disabilities and vexations and anxieties of terrestrial life after the spirit had tasted that existence in which they were all shaken off. And we may be sure that as long as Lazarus survived in what might be called his second earthly career he was an object lesson to all who knew him in the futility of the resurrection of the flesh. And further, when all his friends during the

next few weeks came to know of another type of resurrection altogether, they would inevitably contrast the one with the other, and would be taught with terrific emphasis how much superior the latter was to the former.

#### SOME AMAZING CONTRASTS.

For Lazarus re-inhabiting his once discarded body was tied down to the conditions of terrestrial life. Christ, utilising His etheric body, was entirely free from them. Lazarus must enter by the door: Christ can materialise, to the joy of the waiting Apostles, when all the doors are closed. Lazarus must perforce go from place to place by means of the ordinary methods of locomotion. Christ disappears from one spot and manifests in another without the disability of physical travel. Lazarus is within the reach of earthly infirmities. His Master's body cannot be touched by them. Lazarus can be assailed by human enemies or executed by an unjust Roman judge, but Christ was far above liability to any such risks, functioning on a different plane though able to bring Himself within the cognisance and recognition of His incarnate friends whenever He chose to do so. The contrast between the two modes of existence is simply immense. Who, having his choice, would ever choose bodily resurrection, the return to the prison of incarnation, as against the boundless freedom and exhilaration represented by the other form of existence? Surely this was the lesson of the raising of Lazarus. It was to place the resurrection of the flesh in juxtaposition with the enfranchisement of the spirit so that all who studied that colossal contrast could see that *real* life and *real* immortality had been brought to light by means of the tremendous demonstration on the morning of the world's first Easter Day.

#### CONCLUDING WORDS.

Perhaps I may say in conclusion that the whole episode is calculated to broaden, deepen and elevate our conception both of the universe itself and of the share which we are invited to play in it. If my interpretation even approximates to accuracy, we are in the presence of an experiment designed by the Divine Mind to enforce upon us the transient nature of physical mortality and the immensity of the destiny that lies before us in another sphere of existence. That is to say, a Being, whose consciousness extends throughout the whole universe and within whose cognisance the life of every sun and star, and man and woman, and flower and bird subsists, had determined to demonstrate, by a tremendous object lesson given before His own departure from the physical plane, that the quests, the desires and the vacillations of the body are only the temporary manifestations of a spirit that is destined for infinitely better things—

"This rolling sea of stars  
Is dust before Thy breath,  
Whose pleasure makes or mars  
The halls of life and death.

Thy least desire is heard  
Beyond the vasts of space,  
And being's core is stirred  
At turning of Thy face.

The cycles of earth's years  
Are phases in Thy dream,  
Unblurred by drift of tears,  
Untouched of shade and gleam.

Yet of Thy will we are  
And children of Thy word,  
With every sun and star  
With every flower and bird.

Then grant we may not fail  
From out Thy vision vast,  
When life's strong warders quail  
Before Death's icy blast;

But may we still aspire  
To things unknown, unguessed,  
More near the heart's desire  
Than this poor body's quest."

The concluding lines are by William Carman Roberts, of Fredericton, New Brunswick.

#### "SPACE AND TIME IN THE SPIRIT WORLD."

The Rev. W. R. Fleming writes:—

In your article, "Space and Time in the Spirit World" (p. 200), you deal with the subjectivity of time: an experience of my own entirely confirms this and may possibly be of interest. Some years ago I was out sailing in a flat-bottomed canoe, which, although fairly steady up to a certain point, was easily capsizable. After some hours' sailing, I, rather foolishly, stood up to free the sail halyards which had jammed in the block on the mast, but I did not know that one foot had "gone to sleep"; consequently I

gave a violent lurch, and the canoe must have rolled over like a bottle: but I have a distinct recollection to this day of seeing the water on an apparent slant and of feeling that the boat would never go over: indeed the thought uppermost in my mind at the time was the almost irritable desire that the boat *would* go over and not keep me standing there. Your readers will probably recollect in Kipling's "The Finest Story in the World," how a man of his acquaintance who had gone down with a leaking ship in a still sea and had seen the water level pause for an instant ere it fell on the deck, described his sensations—"it looked like a silver wire laid down along the bulwarks, and I thought it was never going to break."



## THROUGH THE VALLEY: GUIDES AND HELPERS.

There are records of occasions on which the forms of persons still living have appeared to others on a sick-bed, though separated geographically by vast distances of land and sea. But how often, one wonders, is it permitted to actually pass through the Valley of the Shadow with a loved one in sweet and consoling companionship? The thought has arisen from consideration of the following simple but delicate example of the tender solicitude exhibited in such infinite variety by our Guardians and Guides.

On the afternoon of Sunday, March 26th, Miss W., until recently in charge of a Company of Girl Guides, received an urgent call to the bedside of one of her young members and found the child in a sinking condition following a relapse after an operation. Holding the little sufferer in close embrace, Miss W., at her request, sang the first two verses of the hymn—

"I must have the Saviour with me—  
For I dare not walk alone;  
I must feel His presence near me  
And His arms around me thrown."

The child pleaded for the third verse, but Miss W. could not remember it. Following a slight pause the words, as it were, flashed vividly into her mind, and again the little one was made happy by her favourite hymn sung by a voice she loved.

Miss W. at this point herself fell into a trance for about fifteen minutes, and on returning found that her little friend had passed away in her arms, a happy expression on her face alone remaining as an indication of the gentleness of the passing. The same evening, in the course of a trance communication through Miss W., her Helper explained that she had been allowed to "take the journey" with her young friend and so together to meet those whose duty and pleasure it was to receive her with open hearts and out-stretched arms. It may be mentioned that on this occasion Miss W. had no recollection of what happened during her state of trance, but in the course of her clairvoyant experiences she has previously had the unique happiness of standing with those bright ones who receive the very young children and accompanying them throughout their paths through many beautiful—and some shadowy—phases, until reaching their Home in the Children's Sphere—Heaven's Fairyland.

## MERCURY.

\* \* "Mercury" is a member of the Press who occasionally writes for LIGHT, and whose *bona fides* can be accepted without question.

## DR. ELLIS T. POWELL'S SCOTTISH TOUR.

A very successful series of meetings has been addressed by Dr. Powell in Scotland.

On Sunday, March 26th, large and appreciative audiences filled the Queen's Hall, Edinburgh, which had been specially taken by the Edinburgh Association for the day.

On Monday, 27th ulto., he lectured under the auspices of the Glasgow Society for Psychical Research to an audience mainly of members of that Society, with a fair sprinkling of the public. The subject was "Psychic Research and Pre-Historic Man," and the Doctor's treatment of it appeared to be highly appreciated. At the conclusion the Chairman, Mr. J. Arthur Findlay, suggested that just as Herbert Spencer was the philosopher of the Darwinian movement, so Dr. Powell might be regarded as the philosopher of the Psychic Research movement.

On Wednesday "Psychic Research in the New Testament" was the subject of a lecture delivered before the Glasgow Association of Spiritualists, while on Friday, Dr. Powell, who was accompanied throughout his tour by Mrs. Powell, visited Dunfermline, the ancient capital of Scotland, where he lectured at the hall of the Dunfermline Association of Spiritualists on "The Psychic Side of the Life of Jesus." The meeting was probably by far the largest Spiritualist meeting ever held in Dunfermline, and the Association is to be congratulated on the success of this venture.

The tour concluded in Glasgow on Sunday, the 2nd inst., when Dr. Powell conducted the usual service of the Glasgow Association in the McLellan Galleries.

In the morning a large audience listened with appreciation to a lecture on "The Raising of Lazarus," while the crowd which thronged the hall in the evening listened with delight to Dr. Powell's personal experiences of Spirit Identity—including a very interesting case which had occurred only three nights previously with a local "voice" medium.—J. B. McI.

## RAYS AND REFLECTIONS.

A correspondent (D. H.) who tells me that he is receiving spirit communications very much above his own intellectual level, gives the following examples: "Purity is an entire absence of any form of self-feeling." "Become not part of any experience, but retain your own awareness." Well, they are a little deep, but they strike me as essentially true. Purity can only be attained when the mind is emptied of self; and the wisdom of not making oneself part of one's own experiences is also apparent. My correspondent is not positive of the reality of spirits, but if he perseveres that proposition may prove itself.

Mr. Thomas Blyton, of Hendon, referring to the illustrations of moulds and casts of spirit hands and feet in the "Revue Metapsychique," suggests that an attempt should be made to secure moulds of faces and heads of materialised spirits in this country, but as the race of physical mediums seems to have almost died out, it is not at present a practicable idea. Perhaps in days to come when the hordes of fraud hunters are less aggressive, and the subject is approached in a more serious way, physical mediumship may revive and its results receive the attention they deserve. But we have still much to learn on the psychological side of the question. The chance-medley methods of the past, coupled with the fact that the medium was usually treated as a cross between a felon and a subject for vivisection, have sufficed to destroy the opportunities for which many serious investigators are seeking.

A vivacious lady contributor, in a recent letter, makes some amusing observations on the question of astrology and the weather during the first few days of April, which, as she brightly remarks, consisted of "Snow-storms, thaws, more snow-storms, frost, and heaps of other natural phenomena mentioned and classified in the Benedicite." It seems that a popular astrological almanack made the following predictions: "April the 1st, fine and mild; 2nd and 3rd, showery, on the whole fine growing month." My correspondent mentions that to these delightful predictions the astrologer added "a lot of little pictures" which she imitates. As I cannot reproduce them here I may say that they read as, "Moon sextile Mercury; opposition Mars." This it seems to me only adds to the offence.

My own study of astrology leads me to the conviction that it is really more of a science than the outsider might suppose. It deals with the interior principles of life in parallel to the working of physical law. But it is far too complex a matter for the average man or woman who has not time to make a deep and thorough study of it. And it is badly misrepresented by some of its exponents. It is probably only at its beginnings as a modern science, and as it relates as much to spiritual as to material laws, it is only natural that it should be the subject of much misunderstanding.

In some observations on the subject of misprints, a correspondent remarks that the occupation of proof-reading destroys one's humanity, kindness, faith and hope and turns one generally into a critic and misanthrope. It is a grave charge, but there is something to be said for it. I am only thankful that the majority of readers do not usually notice these errors which are almost unavoidable in these hurried and anxious times. All one can hope to do is to avoid the worst of them.

I am thinking of such a case as that of the American newspaper which, in describing the rise to fame of a veteran of the Civil War, announced that the battle-scarred warrior had at last arrived at the gaol. The mistakes were slight in themselves, but terribly important, and it was only on visiting the office of the newspaper in a state of burning indignation, that the victim discovered that "battle-scarred" should have been "battle-scarred" and "gaol" should have been "goal." It is not so bad when "psychic" is turned into "physic" or "automatic" into "anatomic," for the meaning then is generally clear, and the reader supplies the corrections. Bad writing has a lot to answer for.

Mr. G. K. Chesterton once expressed his indignation when he was made to speak of "the comic forces of the universe" when he wrote "the cosmic forces." For a long time he said it reduced him to a feeling of despair, but he explained that after long years he had come to see the full depth of the printer's meaning, and had arrived at the conclusion that the printer's word is always an improvement! However that may be, the printer deserves much more gratitude than he receives. He makes his mistakes like the rest of us, but often he corrects those of others, putting in the missing comma or omitted quotation point and rectifying the wrong date.

Our noisy years seem moments in the being  
Of the eternal silence.

WORDSWORTH.

D. G.



## LIGHT,

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## GOD AND MAN.

## THE PENDULUM OF THOUGHT.

Age after age the pendulum of Thought swings forth and then back, and the Universal Clock is doubtless keeping its time exactly, however fast some of us may think it and however slow others.

From the conception of Deity as a kind of magnified man—an anthropomorphism—the thought of the world's philosophers advanced to a conception of God as altogether beyond and above all human ideas, until at last He became a kind of Infinite Abstraction and the great multitude which does not consist of philosophers were left, so to speak, fatherless and friendless as regards their religious instincts. Humanity does not take kindly to abstractions—it demands the concrete and the personal.

The pendulum swung back and we were by some thinkers presented with a new idea: "Man is the only God," that is to say, the principle of Deity is embodied in Man. To the simple-minded amongst the religious the conception seemed a kind of blasphemy, but it doubtless represented an aspect of the truth. It was the outcome of a human craving never to be appeased by intellectual systems. The love-principle in the human soul is not to be satisfied with mathematical formulae, however exact. There arose a school of philosophers which called for the worship of Man—the deification of Humanity. It represented only one phase of the truth, but to its followers it seemed the complete idea—Deity in humanity. It was just a half-truth. It ignored the other half: Humanity in Deity.

The pendulum is still swinging, but although it travels to and fro, as though incessantly repeating itself, the hands of the clock travel forward and progress is made.

We are moving on to the time when the idea of God will be enlarged and beautified by the inclusion of all the conceptions concerning Him. Already the acute thinkers of our time have seen a significant limitation of the idea (very eloquent of humanity) in the use of the word "Him"—it denotes the masculine outlook, a natural sequence of that ancient religious thought in which man is dominant and woman an inferior creation. That little bias crops out everywhere in the history of Oriental religions—God must be a *He*!

It is a question of infinite range and complexity. All we essay to do here is to suggest in a few words the nature of the Ideal to which we are advancing.

Is it not the belief in and the knowledge of a God expressed to humanity in the two principles of Love and Wisdom, blended throughout the Universe in an infinite series of gradations from the lowest to the highest—a God who is at once Father and Mother, remoter than the most outlying star from one standpoint and from another closer than lover or friend?

Then the idea of "the God without" as something definite and complete will be corrected by the equally

necessary and important conception of "the God within," and the thought will be unified—a "perfect round" so far as the human mind is concerned. It will represent to the philosopher his highest ideal of Wisdom; to the poet his most perfect vision of Beauty; to the scientist the most satisfying Fountain of Knowledge; to the physician the Supreme Healer; to the lawyer the great Law-giver, and so on through all the ranks of humanity, each according to his need and his highest thought, but none exclusive of any of the rest. Thus will God work in Humanity until Humanity has learned to work in God, seeing itself reflected in all its ideas of Deity even as the ideas of Deity are reflected and embodied in Man.

The pendulum swings to and fro eternally—action and reaction—but the hands of the clock go ever forward. Man advances, growing ever, and as he grows so does his idea of God, the great Light of which he is at once beam and shadow even as his idea of God is the beam and shadow of himself.

## AN EASTER MESSAGE.

[Naturally we cannot guarantee the authenticity of the following sent to us by Florence Leslie, as received by her by automatic writing, but it coincides with a multitude of communications through other channels and will have interest for many readers.]

"I must tell you we are getting ready for Easter, because as I told you last year, Easter is a glorious time in the Spirit World.

"We have the most wonderful music, and the grandest of services; because, you see we do honour to those great spirits who are above us. And the 'gentle Jesus' you used to tell us about when we were little, is a very great and high spirit indeed. And in spite of what people say who don't know any better, He dwells in the highest sphere of any, as far as we can gather; and it is known as the Christ Sphere, because He has a greater degree of the real Divinity in His nature than any of the other great teachers who have been sent to the world, from time to time. I do not know quite what His real standing is here, but this I do know, that He is loved and revered above all the other Great Angels of Light; and I know that His face is almost too glorious for us to gaze upon, in its brightness. And yet He breathes forth love upon us, whenever we have been in contact with Him, and it is in His honour that the great Feast of Easter is held. And we love to come to earth at that time, and see the beautiful lilies in the Churches, and join with you in the prayers, and the praises."

## EASTER-TIDE.

Fear not, forsaken soul gone forth to weep,  
Haunting the turf where the dear ashes sleep,  
No tomb may keep Man's soaring soul in prison—  
"He is arisen!"

"Awake, thou that sleepest, and arise from the dead,  
And Christ shall give thee light!"  
And thou shalt know the beauty round thee spread,  
Each blade of grass, each blossom's graceful head,  
Each dew-drop o'er them shed,  
A Thought of God, made clear to mortal sight,  
To speed thy spirit in its endless flight  
From height to height!

Lo! the fair pastures in fresh verdure clad,  
Smiling beneath thy gaze, so sad, so sad,  
Shall make thee glad,  
Because in earth's surpassing loveliness  
'Tis thine to recognise and bless  
Shadows of things to come—that World to which we press!

"O Death! Where is thy sting?"  
Destroyed—we know the Self a deathless thing!  
"O Grave! where is thy victory?"  
Quenched in the Light of Immortality!

GERTRUDE E. METCALFE-SHAW.

## A PRAYER.

Make us of quick and tender conscience, O Lord; that understanding we may obey every word of Thine, and discerning may follow every suggestion of Thine indwelling Spirit. Speak, Lord, for Thy servant heareth—Amen.  
—CHRISTINA G. ROSSETTI.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

The Rev. G. Coates, of Ripon, in the course of his address to a large attendance at the Wesley Chapel, Priory-street, York, on April 2nd, is reported by the "Yorkshire Herald," the following day, to have said: "He did not believe in Spiritualism, but he knew that spirits were present, for when a man died they only parted with his body."

Mr. Coates is within an ace of Spiritualism, if he only knew it. Someone ought to warn him before it is too late.

The Right Rev. Dr. Pollock, Bishop of Norwich, has recently been contributing a series of articles in the "Daily Express" dealing with the extent to which the Church has apparently lost its hold on the people. In the issue of April 6th, Dr. Pollock penned the following observations on Spiritualism:—

"Moreover, the war has brought the other side, to which some of the best have passed, nearer to our thoughts. Grief has tried to peep behind the veil. The spiritual is by no means rejected to-day. Many who do not come to Church to hear its teaching on the further life beyond warmly welcome methods which promise them access to things and states beyond the range of this present existence. Spiritualism is in many quarters very welcome. Now I venture to say that it is a misfortune that on this subject more people do not make the effort to learn what the Church has to teach and the Bible to say."

All would be well if the Church would only teach the people what the Bible has to say on the question of Human Survival in the light of Modern Psychical Research. The people are not to blame for their lack of knowledge on this vital subject. It is the inconsistencies of Church teaching, based on theological assumptions, that have driven so many thousands to find out the facts for themselves. The people who have acquired some definite knowledge of the status of the human being after death are naturally reluctant to look to the men of the cloth whose views are generally archaic and often entirely erroneous.

The "Referee" last Sunday published a letter from the Rev. G. Napier Whittingham, Vicar of St. Silas-the-Martyr, Kentish Town, London. This letter was in reply to an article over the signature Merlin, that appeared in the "Referee" the Sunday previously entitled "Why is the Church Dumb?" and to which we referred in these columns last week. In view of the remarks we make above in reference to the Bishop of Norwich it is instructive to have from the Vicar of St. Silas-the-Martyr what he believes the Church does teach on the question of life after death. The Vicar writes:—

"I cannot assent to Merlin's dictum that 'faith has failed,' nor can I let his question, 'Why is the Church Dumb?' pass without answer. Twice a day in the Church of England we profess our faith in the Communion of Saints, the sharing together or common good of all the faithful living and dead. To this statement of fact there can be only one meaning—that there are three states of existence: on earth, in the 'place of waiting,' and in Heaven. These three are united by prayer and by Communion. The Church of England has a definite answer to give to the question with which 'the very life of the Christian faith is bound up'—what becomes of the human soul between death and judgment? As Merlin says, 'it seems a very simple question.' I agree with him, and therefore I offer a very simple answer. On this important matter the Church of England can have no different opinion from that of any other part of the Holy Catholic Church in which she professes her belief daily. Therefore, she teaches in accordance with Holy Scripture, 'it is appointed unto all men once to die, and after that the judgment,' that at the moment of death there is a 'particular' or individual judgment of the soul, the result of which determines its future—Hell if the individual died in final impenitence, Heaven if absolutely without stain, guilt, or spot of sin; and for those, the great majority, dying in various degrees of penitence, according to the light they have received, or according to their understanding, a temporal state of cleansing, purifying, and waiting, a growing less unfit for Heaven, called by some Hades, by others Paradise (as in the Eastern Church), and by others again Purgatory. This state corresponds to the 'Limbo' whither Christ descended after His death and 'preached to the spirits in prison.' This,

I would suggest, is the 'categorical answer' to Merlin's question."

The Vicar concludes his letter with the following statement:—

"There is no need of séance, mediums, trumpets, or table-rapping, for the souls of the departed are in the hands of God. We are in close touch with them; every prayer we say brings them nearer to us, and we are conscious of this nearness especially at Holy Communion. We pray that they may rest in peace, that they may have eternal rest, and that light perpetual may shine upon them. The Church of England, as a part of the Church Catholic, is not 'dumb'; this is her teaching, whatever individual members may allege, and nowhere does she or could she deny it."

We leave our readers to draw their own conclusion. But there is one thing very evident to us, that if this is the universal teaching of the Church of England, and we have good reasons to doubt it, then the Church must not reproach the people for their reticence in approaching the Church on these matters or for an ever growing realisation that the Church is really dumb, or shall we say numb on the question of the life beyond the veil.

In last week's "Penny Pictorial" in the course of an article entitled "Spiritualism or Trickery?" the author, Mr. David Gow, writes: "I have been asked why certain people make such a 'dead set' at Spiritualism and its phenomena. There are doubtless several reasons. I will only consider one. The whole of history shows us that humanity has a strong prejudice against anything 'new.' Every new idea has had a host of opponents. The 'miracles' of Spiritualism, it is true, are nothing new. They have gone on all through the ages. The literature of the past is full of them. They are recorded in the annals of every race. But to-day they are coming under scientific investigation for the first time, and arising amongst us after ages of disbelief, they appear to the ordinary man very new indeed, sometimes utterly incredible, and very frequently strongly objectionable. I have also been asked to explain the growth of Spiritualism of late years, in the face of all the ridicule thrown upon it. Briefly I should say that it is because it is true, and people are finding this out. Hundreds, perhaps thousands, of families are holding circles in their own homes and getting convincing results. As these are gained without the presence of paid mediums there is no question of fraud or fake, and sometimes the sceptical members of a household get some startling experiences."

Alexander M. Thompson, the well known writer on social topics, in the course of an article in last Sunday's "Weekly Dispatch" entitled "Our Psychic Powers—A New Era?" writes: "So my old friend Blatchford has been brought in the ripeness of his years and wisdom to abandon the materialist positions which he had defended with such vigour and eloquence in the past, and to reconsider the possibility of 'a soul's survival after the body's death.' This change of attitude in so renowned a materialist is characteristic of the time's reaction against the bumptious dogmatism of half-baked knowledge which permeated our bright youths in the period following the daring sweep and grandiose hypotheses of Darwin, Huxley, and Tyndall. New worlds had been opened to the Early Victorians on every side by a wave of the wand of Science, space had been widened and deepened with swiftly accelerating speed, the air was filled with new theories of Life, of cosmic and atomic mechanism, which should have set the young generation soaring into the infinite on wings of poetic speculation; instead of which the wholesale surge of new ideas produced a sort of congestion which shrivelled rather than nourished the minds of retail thinkers. Having read 'The Origin of Species' and 'Zoological Evidence as to Man's Place in Nature,' the smart young men of 1870 thought they knew everything. But in the course of the last fifty years we have come to realise that the brilliant scientific researches and achievements of the nineteenth century do not absolutely and finally account for the whole of the cosmic phenomena but rather make us realise the more clearly our ignorance of their mystery. . . . The inquiries of the Psychical Research Society have positively established the fact that apparitions of dying persons to their friends are too numerous to be due to chance alone. It is not possible to ignore the record of phenomena which cannot be explained by known causes, from scientific men like Sir Wm. Crookes, Russel Wallace, Prof. De Morgan, Prof. Schiaparelli, Prof. Morselli, Sir Oliver Lodge, and Prof. Chas. Richet. The latter says that he is as severe in accepting evidence as a judge who is trying a man for his life, but he considers the proofs of telepathy and of spiritual materialisations absolutely certain. These witnesses obviously are not idiots. It is equally evident that they are not scoundrels. How, then, can we deny them a respectful and curious consideration?"



## A STUDY OF HAUNTINGS.

ADDRESS BY MISS H. A. DALLAS.

"Through her writings in *LIGHT*, her books, and her numerous contributions on our subject to periodical literature, the name of Miss Dallas is, I should think, known wherever Spiritualism is known." In these words Mr. George Wright, presiding on Thursday, April 6th, in the hall at 6, Queen Square, at the last of the special meetings of the winter session of the L.S.A., introduced the speaker of the evening.

MISS DALLAS, in her opening remarks, said there were probably among her hearers those who had more experience than she had had on the subject on which she was about to address them. From these she felt sure of sympathetic attention because they were not strangers to one another. They had exchanged ideas and knew each other in a way. To those who were comparatively newcomers and who might feel as she did in the early stages of her inquiry, that they were faced by chaotic problems and with much that was opposed to their ideas, she wished to say "Do not be discouraged by the sense of perplexity. In my own experience the sense of perplexity is a precursor of fresh and clearer understanding of subjects. F. W. H. Myers encouraged me by saying that in this great subject the greatest and best results would be the prize of whoever could be most patient." "Only," he said, "let them follow fearlessly wherever truth may lead and beware of pre-constructing from too few factors their formula for the sum of things."

With regard to the phenomena classified as hauntings they were still far from having reached a convincing interpretation which would co-ordinate the various occurrences; consequently any fresh experience which might help either to expose the fallacies in any explanation that had been offered or to corroborate suggestions which seemed satisfactory, deserved to be carefully noted and studied. One of the fallacies they were apt to fall into was the assumption that all experiences called "hauntings" were of the same nature and due to the same cause. It was far from probable that this was the case. For instance, poltergeist phenomena, when not traceable to the "naughty little girl" might be the product of forces not yet understood, not necessarily directed by intelligence, or they might be the efforts of some discarnate intelligence to effect some result we did not apprehend, or again they might be unintentional, i.e., a by-product of forces which were being exerted for a purpose other than the results observed. It was possible that intelligences unseen by us were experimenting as to methods of operating on our material plane and in so doing effects might occur unintended, and, to all appearance, senseless.

When an apparition was seen, or a sound heard, in a house, the common surmise was that someone who had lived in that house had been attracted back to the former abode. That seemed in some cases to be not unlikely; a strong sense of possession appeared occasionally to be the attracting impulse. Hauntings of this kind did not offer any serious problem to those who, on other evidence, were convinced that dying did not, *per se*, alter a man, and that his consciousness might still be occupied with familiar objects. But when haunting figures were seen persistently for many years the experience was not so easy to understand.

Here Miss Dallas alluded to the "Morton" story recorded in the Proceedings of the S.P.R. and quoted at length in the Rev. Charles L. Tweedale's book, "Man's Survival After Death." This case presented many curious features. The haunting figure was heard and seen at intervals for the space of eleven years. Sometimes it was so solid as to suggest materialisation; at other times (especially in later years) it was ethereal; sometimes it was visible to several persons, and sometimes only one person in the room could see it. On certain occasions it seemed to have been perceived by dogs. The case suggested many perplexing problems. Why was the figure sometimes apparently solid and at other times shadowy? Was the spirit habitually dwelling in the house, but usually invisible? Or was she only an occasional visitor? Why was she sometimes visible to only one person and at other times seen by several? Were we justified in assuming that the spirit was locally present or was the apparition only a mental vision telepathically induced? Miss Dallas thought some light was thrown on the matter by a statement made by "Estelle," one of the spirit guides of Lady Radnor (Proceedings, Vol. IX., p. 78, etc.). "Estelle" said that while sometimes the spirit seen was locally present, at other times the image was only the reflection of thought, or, as she called it, "a shadow." "A shadow," she explained, "is when anyone thinks so continually of a person that they imprint their shadow or memory on the surrounding atmosphere." This

might account for the different character of the manifestations in the Morton Hauntings, the more ethereal apparitions being shadows or reflections of the thought of the spirit who at other times actually visited her home. Myers said that some apparitions seemed like "dreams of the dead," and suggested that there may be "an involuntary detachment of some element of spirit, probably with no knowledge thereof at the main centre of consciousness."

This hypothesis, Myers recognised, did not cover all cases. Miss Dallas heard him once relate a case in which the footsteps of a sick person, absent from her home but longing to be there, were heard in the passage of the house. In this instance, he believed, if the lecturer understood him aright, that some effect was produced, not on the material atmosphere, but on the metetherial environment. If this were so it might be assumed that the sound heard was not registered by nerves of the physical ears of the percipients but by their equivalents in the psychic organism.

Miss Dallas passed on to consider what was meant by "dreams of the dead." We dreamt when our minds were withdrawn from consciousness of our normal surroundings. If the discarnate withdrew their consciousness occasionally from their normal surroundings and vividly recalled earth memories, these might aptly be called their "dreams." That such vivid memory, resulting from concentrated thought, might produce phenomenal effects on sensitive minds was a fact supported by evidence. An instance was afforded by the Manning Case reported to Professor William James in 1894.

Again, we had the statement made by Johannes in Mr. Bligh Bond's "Mount of Vision," that to him and those with him who loved their old Abbey of Glastonbury, it was still standing in all its glory. That intimation that combined group thought created vivid images for discarnate spirits, taken with Mrs. Manning's experience and "Estelle's" statement, afforded a clue to experiences related in "An Adventure," of the ladies who visited the Petite Trianon at Versailles. The notion that Marie Antoinette and her contemporaries agreed to visit Versailles on that particular occasion was a clumsy hypothesis not readily to be accepted, but it was not unreasonable to conceive that those associated with that tragic page of history might be linked together by a group of memories and that when their combined thoughts were concentrated on the scenes with which those tragic events were associated their concentration created thought images which were telepathically perceptible to the sensitive minds of certain visitors.

Incidents of this character seemed to confirm the view that hauntings were often the effects of intensive thinking—"dreams" we might call them—of past experiences. But this hypothesis alone was not a sufficient explanation in all cases. Sir William Barrett held that "There is much evidence which cannot be explained away on behalf of an excursive action of the soul." This seemed to imply that in those cases the spirit was locally present in the spot where it was seen or heard. But what after all did we mean by local presence? Were we not in some sense locally present in any spot where we could make our activity felt? Such questions, however, would carry her hearers into metaphysics quite beyond the scope of her address, which she hoped had raised points which might lead to discussion. (Applause.)

Miss Dallas's hope was realised. Strange experiences were related and several questions were asked and answered. At the close the CHAIRMAN moved a hearty vote of thanks to the lecturer for the interesting, scholarly, and thoroughly clear manner in which she had dealt with a subject of extraordinary difficulty, on which it was impossible to generalise.

The motion was seconded by Mr. HARCOURT WYNNE PUGH, and carried with acclamation.

**A REMOVAL.**—The London Central Spiritualist Society wish to notify their numerous friends and members that they have removed their headquarters from Furnival Hall to the Minerva Rooms, 144a, High Holborn (entrance in Bury-street). Meetings are held every Friday evening from 7 to 9 p.m., and an attractive programme has been arranged throughout the year.—M. B.

**MR. JAMES DOUGLAS'S INVESTIGATIONS.**—To a members' meeting at the British College last week Mr. Hewat McKenzie described the recent experiments with Mr. Douglas and the Crewe Circle. On the last occasion, Mr. Douglas was accompanied by an eminent photographer, who was profoundly interested in the experiment and appreciated the conditions for investigation afforded him by Mr. Hope and Mrs. Buxton.



## JESUS AND THE WAILING JEWS.

EXPERIENCES OF THE DEPARTING SPIRIT.

By DR. J. SCOTT BATTAMS.

Miss Dallas (p. 189) has given a very natural and appealing explanation of Christ's attitude towards the Jewish wailers, which a consideration of the occult significance of death would seem to amplify and complete.

To the Man of Sorrows, the Master of Compassion, natural grief was a sacred thing, and any noisy counterfeit must have excited in Him a stern disapproval. I suggest that He, the Great Adept, would know the profound importance and solemnity of the period during which the spirit is withdrawing from its earthly tenement.

We are taught by every school of Occultism that during this period, whether brief or prolonged, and even for some time after the "silver cord" has broken, that there passes before the departing spirit a panorama of the life just ending. In orderly sequence, and stretching back to childhood, these self-revealing pictures pass before him and he sees himself as he really is, and not as he may have appeared in life. It is also significant that no deep feelings are now aroused, lest they should blur the passing records. For if suitable conditions exist they are deeply etched into the astral body, and form the Ego's debit and credit account on the other side. There the freed spirit is again confronted with his life's records; but he now reads them with clearer vision and an intense capacity to feel. He sees the effects of causes he himself initiated; his strivings towards the higher bringing him satisfaction; his wallowings in the lower, remorse and suffering. He has no illusions, for he knows himself, even as he is known. The more vivid the record the greater the response, and the more surely is evil eradicated, and good assimilated.

We surround the in-coming ego with every safeguard; and when the spiritual significance of physical death is better realised, then will our solemn duty to the dying take a more enlightened form.

There should be perfect quiet: no "wailings"; no "moanings at the bar"; no hysterical lamentations. With greater reason than they know, do the Churches order prayers, not only for the "dead," but for, and with, the dying. Nor need we doubt that strong, helpful, loving thoughts and aspirations have a potency of their own—when physical death is certain, occultism declares that the frequent administration of stimulants is a sin against the dying, as it causes painful shocks by hampering the action of withdrawal.

If the life panorama be a reality (we have its counterpart in falling from a height) and of such far-reaching importance, then sudden death in any circumstances and from this point of view alone, must be a calamity, whether self-inflicted, or by the law or as the result of accident.

But the law of Compensation works unerringly, guided as it is by Perfect Justice and Infinite Love, and so adjusted as to make for the progress of the individual, whether a debased and cowardly suicide, or a gallant soldier fighting for the Right. With this assurance we may rest content.

## IS SPIRIT PHOTOGRAPHY TRUE?

A large and interested audience listened in Unity Hall, Wakefield, on Wednesday, April 5th, to a public debate on the above subject. Mr. H. J. Osborn, lecturer-journalist (London), sustained the affirmative, and the negative was taken by Mr. E. Bush, of Hope-Crewe trickery fame. Mr. Bush failed entirely to meet that case in any way, brushing it aside with the assertion that there never had been a true spirit photograph, and resting almost wholly on his own alleged experience at Crewe. He conceded honesty to those who believed they got such "extras," but they were in every case deceived by trick mediums!

Mr. Osborn showed a series of lantern slides, including portraits and written messages, every one backed by direct evidence; some obtained in box cameras, and others without camera, and also groups of members of the Society for the Study of Supernormal Pictures. As to these latter, Mr. Bush ventured the view that they included a good many "big and little liars."

Mr. Osborn made great play with the spectacle of Mr. Bush presuming to class Sir A. Conan Doyle as either a liar or a simpleton easily deceived by trickery! Pinned down to deal with the affirmative case, Mr. Bush again and again fell back on his own "belief." The large audience cheered to the echo Mr. Osborn's conclusion, opposing to the dicta of a confessed trickster the sworn evidence of persons of probity and honour; to the vapouring of prejudice and misrepresentation, the calm, considered reasoned results of scientific research. No vote was taken, but the attitude of the audience left no doubt about the affirmative being the winning cause. In fact, so poor and ineffective was the counter case, that Mr. Osborn had really a too easy victory. Mr. Bush himself complimented him in having presented a good case—"the best that could have been made."

## THE WHITE GATEWAY.

By SYDNEY W. KITCHENER.

I sat, as I thought, alone, but suddenly became conscious of a presence in the room. The vision of a white-robed spirit-lady appeared to me. She was not only calm and beautiful, but wise and dignified, like Minerva. Moreover, she seemed determined to impress me with the reality of her existence, and in so doing the dazzling whiteness of her robes shone forth unmistakably as if they were made of silvery light. I waited and watched for a few seconds, wondering what her mission was and expecting a sign from her. Then she showed me a beautiful white Gateway which she had built in the air. I looked but not for long, for suddenly the lady and the Gateway vanished, and I fell to meditating.

Many are the paths through which we must travel in the course of this our earth-life, and some of these are beset with more dangers than our mortal minds can foresee. Hence our numerous mistakes and illusions. If we can but trust to the Infinite Power to lead us every step of the way, we shall be rewarded with great Light. There is on earth no human soul that does not need this priceless radiance from the great Beyond, for all of us are fellow travellers in a world of shadows. Not by taking upon ourselves the task of trying to unfathom the riddles of our existence through the dubious channels of intellect shall we alight upon eternal truths concerning the spiritual world. Rather let us depend upon the vivid intuitions of the Soul which come to us sharply in our silent moments, when maybe some ministering spirit is standing near us with loving thoughts to help us. We may all know what it is to find Light in this way, for there is within us the Immortal Soul which illuminates, if we earnestly seek it in Silence. Not through the avenues of sense either shall we possess the fruits of spiritual desire. Nor shall we find a Lighthouse across the dark and troubled waters of self-pitying emotion. The way will become clear to us if we renounce all thoughts of self, and trust in the beneficent Father God to lead us into the quiet havens of Peace.

But the progressive soul is not destined to rest for long. There is work for us all to do. We must become active in Service, which is the Test of Love. The crying need of the world to-day is more Light and more Love. Each of us has his or her work to do in our Father's vineyard. This work is the pathway through which the soul must traverse ere it reaches its appointed goal. Sometimes our service is through suffering, but let us go on and never turn back, for the suffering soul learneth wisdom and doeth the will of the Father.

There is a white Gateway for those who seek to serve others, and all who truly love are led to it sooner or later. It is the Gateway of the Garden of the Soul where the flowers and the fruits of the Spirit grow. And there is a Guardian Angel at this mystic portal to welcome every Pilgrim to his own Garden of Eden.

## THE MEDIUMSHIP OF EVA C.—

Mr. Fred Barlow (Birmingham) sends us the following translation of a letter received by him from Dr. Geley, Director of the International Metapsychic Institute (Paris):

Paris, March 23rd, 1922.

DEAR SIR,

Herewith the particulars you ask me for in reply to the allegations of Major Hall-Edwards.

1. It is untrue that Mdle. Marthe Beraud has ever been condemned to imprisonment. This medium has never been detected in deliberate fraud. I worked with her for one and a half years, and I can guarantee, on honour, the genuineness of her faculties.

2. It is untrue that Mdle. Marthe Beraud has never given séances unless Madame Bisson was present. Before she knew Mme. Bisson, Mdle. Marthe worked with the wife of General Noel, and during that time Professor Richet experimented with her and obtained the most striking phenomena which he details in his masterly treatise on Metapsychic Science.

This leaves none of Major Hall-Edwards' assertions standing. I concur in your inferences, but you do too much honour to this person . . .

You may use this letter as you think fit.

Yours, etc.,

G. GELEY.

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## THE WOOD OF THE TRUE CROSS.

LEGEND, VISION AND MATERIAL FACT.

By MRS. F. E. LEANING.

It has probably occurred to many who have witnessed the marvels of psychometric faculty that results of immense interest would arise from its application to genuine relics. It is true that two great difficulties stand in the way, the first of which is the almost insuperable one of making quite sure that any alleged relic is genuine. The traffic in such things was universal over a long period in Europe, and a third thigh-bone of St. Thomas or a fifth hind-foot of the ass which made the entry into Jerusalem, are only typical of a host of anatomical impossibilities which excited the reverence of the faithful in the past, and may still lie beneath their altars in the present. Among impersonal relics the wood of the True Cross held undoubtedly the most prominent place, and in spite of the tradition of its destruction by burning, the existence of fragments of it in the world cannot be said to be an actual impossibility. But here arises the second difficulty. In the hands of a devout believer, or even of one who suspects the nature of the relic, a medium will be liable to behave much as a compass does which is deflected by a mass of iron in its near neighbourhood. The majority of sound psychometric readings are of those where the sitter is ignorant of some at least of the facts given, but certain experiments have proved definitely that suggestibility in a sensitive reaches a very high degree, and we cannot afford to leave it out of account in examining his readings.

This is to be seen clearly in two cases, at least, in which the Wood of the Cross, if such it were, has been submitted to psychometrists. The first was that of a Miss Hall, a friend of W. T. Stead, who had travelled in the Holy Land and brought back with her an interesting collection of natural and other objects, obtained at various places having sacred associations. She had, thus, a stone from the Dead Sea, another from Bethlehem, a third from Gethsemane, and so on; and, most prized of all, a little cup resembling an egg-cup, of which she held the firm belief that it had been part of the Cross. Holding this belief, she obtained, as she eagerly desired and expected to obtain, clairvoyant visions and descriptions of the Crucifixion. In the case of R. J. Lees, she reports that he began with apparently quite disconnected scenes, and "seemed to be working his way through the rubbish of centuries," till he came at last to the day of Pain. The reading, however, is further vitiated by a previous sensitive having already handled the cup and received this impression. Miss Hall considered all this a corroboration, but it is equally open to the view of its being a reflection of ever-growing intensity from her own mind. It was offered a third time to a psychic, Mrs. Bliss, who added the interesting variation that she got a date, 1413, and a name, Paul Burnett, which she believed was the maker's name.

"I see a little instrument in his fingers," she added. Miss Hall asked, "Can you go back to more ancient times with that?" The psychometrist answered: "With that I see large table; many sitting round it; wine in peculiar glasses; men very, very ancient, more like biblical type. Table being cut into pieces, and I should say that this came out of the table of the Lord's Supper."

We may take it here, that the scene of men whose mediæval costumes suggested a "biblical type" to the seer, and who are engaged in cutting a table to pieces, may quite possibly have been the origin of the cup. The medium's further statement that she heard clairaudiently that it was cut out of the cross, after Miss Hall had told her so, and asked whether she could not see the Crucifixion, is of no value in comparison, as it was obviously a response to the sitter's suggestion; and Mrs. Bliss, according to Stead's account, was a particularly suggestible subject.

A more recent instance of a relic of the Cross being used in a psychometric test is the case of the Welsh medium investigated by Mr. Jaybee and reported to Professor Henslow. Extreme care in avoiding telepathic influence was taken in all this series, the articles not even

being sent from the owner to the sitter direct, but through the intermediary of a third person, quite ignorant of the contents of the parcel. In this case, so far from the reading being a confirmation of the sitter's belief, the belief rests rather on the reading itself, which was obtained independently by Dr. D'Aute-Hooper also. Olwen, however, had it first, and all we are told definitely, or rather, indefinitely, about the piece of wood, is that it was believed to have been found in one of the palaces of Nineveh by Layard; and the Editor assumes on various grounds that it had originally come from Jerusalem. Part of the Cross discovered by Helena in 326 and left in the Basilica of the Resurrection, was carried away by Chosroes, the Persian, on the plundering of the city, and not restored till nearly three hundred years later. The sitter conjectures that, failing the definite certainty of its source, this fragment may have been enshrined in some church or monastery where it was an object of reverence and meditation, as some such theory seems called for to account for its effect on the sensitive. Her mind seems to have been a blank of such simple ignorance that she did not recognise the significance of the scene she described, and was surprised, but not particularly moved or interested, on being told. For this very reason the reading is more valuable, for few mediums exist whose minds are not sophisticated by the familiar knowledge of the Gospel story.

The "great darkness overshadowing" the whole vision, the description at first of a long pole, with "something hanging on it," and the coming into view through the gloom of a cross-piece near the summit; the sense of intolerable pain; of groups of people dimly seen about the foot—all this suggests something more than imagination. And what constitutes a touch of the greatest originality and charm is the further vision of the cloaked figures with a recumbent sheeted form, placed in "a dark spot or cavity." But this dark cavity, evidently the rock-hewn tomb in Joseph's garden, is spoken of as "very ornamental and very pretty," the seer adding the second time "there is a lot of flowers on it." One cannot forbear picturing, in future, the grace of waving grasses and blossoms about the sepulchre, little heeded though they must have been by the mourners engaged in that sad scene under the night skies of Palestine so long ago. Whether Olwen's vision were one arising from the veritable contact with the cross, or whether it were induced by unseen influences, this mention of flowers, adds a gleam of beauty and tenderness which it would be ungracious to overlook, and which we should be loath to lose.

The account of this medium's vision, which can be found in full in "Spirit Psychometry," is followed at every point by elucidations and Scripture references. It is enriched by its very simplicity, which owes nothing to the conventional conceptions which are the accretions of hundreds of minds dwelling on the same outline of facts. In comparison with the readings previously spoken of in connection with the cup, it certainly rings truer and is in other respects less painful reading than those. They may be seen in the second volume of "Borderland," where there is also a picturesque account of a necklace or ornament of shells, which Mrs. Bliss thought had been offered by a woman to procure the freedom of Jesus. She described the woman in blue and white robes, taking the shell-chain from her neck and giving it to one of a group of seated men, a dark man with long hair, long beard, and moustache. We know of no historical basis for such an incident, but it has a pathos of its own, in the circumstances, which is very touching, like the legend of the crossbill. We are often called upon, in our subject, to reject the beautiful in the interest of the true, but we need not reject the morally beautiful because a place cannot always be found for it in the world of material fact. The offering of the necklace may not have taken place, but the acts which symbolise moral courage, the daring sacrifices of love, the devotion of a disciple, albeit they do not avail to stop the dreaded tragedy, have yet an immeasurable value to Him Who receives them, and to those of us who are able to profit by their inspiration.

**LIGHT THE LIFE-GIVER.**—We owe everything to light; without it life is impossible; it is light that we are searching for all our lives everywhere and in everything. The importance of light for the conscious intellectual life is so great that, as Purkinje pointed out many years ago, a better illumination of our houses by windows and good illuminants should distinctly favour the growth of social life. Light

not only drives away sleepiness but increases the general activities and enlarges the sum total of consciousness. In the extreme north, with its endless night, psychic life attains a very low degree of development; and a distinguished observer (Johannes Müller) has remarked that in darkness we can never be so witty and intelligent as in the light.—From "Sleep," by M. DE MANACÈNE.



## NATURE'S RESURRECTIONS.

A very fruitful and enlightening fact concerning the two greatest days of the Christian Year is that both closely cling to the prominent natural phenomena; the one to what we may call the rebirth of the sun; the other to the return of Spring—Nature's Christmas Day and Nature's Easter. We say "closely cling to," but perhaps it would be nearer the truth to say "grow out of," for it is hardly to be doubted that the Christian Year, with its red-letter days, was very largely influenced by the Nature-worship of pre-Christian times.

The Christian notion of the resurrection of the body is now not only untenable, it is tiresome; it has ceased to be a stately error, and is becoming simply silly. The transition strongly set in something like sixty years ago. At that time, the resurrection of the body was very largely and very seriously believed; that is to say, it was believed—as so many other monstrosities were and are believed—from unquestioned and unproved habit; but the atmosphere has changed, the point of view has altered, the semi-scientific frame of mind has taken the place of the old awe-struck and devout credulity, and the very preaching of the old programme has served to discredit it. It is indeed quite arguable that the vivid preaching of such men as Spurgeon and Talmage, those two vehement leaders of the evangelical host, did more to break down belief in the resurrection of the body than all the teachings of the "infidels."

Talmage was a particularly lively preacher of the resurrection. He knew all about it, and he revelled in describing it with all the relish of a theatrical showman and all the unconscious lying of a precocious child. Here are glimpses of one of his "great" sermons on the resurrection:—

The work of grave-breaking will begin with the blasts of trumpets and shoutings.

And now the air is darkened with the fragments of bodies that are coming together from the opposite corners of the earth. Lost limbs finding their mate—bone to bone, sinew to sinew—until every joint is reconstructed, and every arm finds its socket, and the amputated limb of the surgeon's table shall be set again at the point from which it was severed.

The uncounted millions of the dead rushing out of the gates of eternity, flying towards the tomb, crying, Make way! O grave, give us back our body.

Crash! goes Westminster Abbey, as all its dead kings and orators and poets get up! Crash! go the Pyramids! Snap! go the iron gates of the modern vaults! Strange commingling of spirits searching among the ruins for their bodies.

On this grave three spirits meet, for there were three bodies in that tomb! Over that family vault twenty spirits hover, for there were twenty bodies. A solitary spirit alights on yonder prairie—that is where a traveller perished in the snow.

We need not nowadays refute such fantastic theatrical nonsense as that, even though there are still people who believe in it. We need only reprint it—and turn to Nature's beautiful processes to see in what the true resurrection is to be found. All Nature's creative processes are slow and gracious. Her kingdom "cometh not with observation." Slowly she unfolds her loveliness, and manifests at once her tenderness and her power. Out of the old she brings her new, and the old comes to mind no more. Her cradles are our graves, indeed; but her new births are like her sun-rises; they at once follow her nights and dawns. So her resurrections are resurrections *out of* the body, not resurrections *of* the body. Paul stated it in an analogy which, though not quite perfect, has deep meaning in it:—

Someone will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not the body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed its own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body . . . and, as we have borne the image of the earthy, we shall also bear the image of the heavenly.

The analogy halts, and inevitably halts a little, but the holding aloof from the crude notion of the resurrection of an old body is splendidly complete. The pretty analogy of the different "glories" is especially delightful; and the majestic differentiation of the "natural" (or earthy) body and the spiritual body is perfect.

The clingers to the earthy body, the lingerers about the grave, to which they looked with anxious eyes for their

main hold upon personality, did not understand, or could not grasp, the glorious idea of spirit-life as not only a real but a higher mode of existence; and it is precisely here that our testimony is of vital importance. The two primary truths of Spiritualism—that the body is only the instrument of the spirit-self, the real self, and that this spirit-self persists on a higher plane after the death of the body—are so simple, so natural, and, in a sense, so obvious, that we may confidently look to them to make an end of the old grotesque and heathenish notion of a resurrection of the body.

The real resurrection of Jesus was the passing on of his spirit-self, and as such it is the symbol and promise of ours. In days gone by, before Science introduced us to its wondrous realms of the intangible and the unseen, it was exceedingly difficult to grasp in any way the idea of spirit-life and a spirit-world: but the way (thanks to Huxley, Tyndall, Crookes and Herbert Spencer in earlier days, and to a host of enlightened men and women in and out of the Church to-day) is easy now. To deny the going forth of a spirit-self is now unreasonable: to doubt it is a pity: to believe it is an unspeakable gain: and, for belief, dear Mother Nature makes beautifully plain the way.

## "THE CATHOLIC CHURCH AND SPIRITUALISM."

"Catholicus" writes:—

I was very interested to see the article by "Orivel" on "The Catholic Church and Spiritualism." There is an impression left by the writer which I submit should be corrected. This impression is that candidates for beatification or canonisation are submitted only by reason of the miraculous acts with which they may have been connected. The truth is that however important or interesting the "dossier" of evidence may be, the cause of an "ecstatic" would receive scant attention in a Roman process if that cause were started *because* the candidate was reputed to have been an ecstatic. Evidence regarding the miraculous does, of course, form part of a process; but it requires no great learning as a hagiologist to estimate how comparatively small a part that usually is. I should also like to remind "Orivel" that in order to bring home to the readers of *LIGHT* the existence of the Church's methods of testing evidence regarding the miraculous it may be ingenious to substitute terminology used in psychic circles for that used in the Church, but this method of exposition has its pitfalls. The simplest way to demonstrate its fallacy would be for the writer to attempt the reverse process.

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## THE PROOF DIRECT.

Those who have witnessed the apparition of a distant deceased friend, of whose death they were wholly unaware, or have heard the statement at first hand, are far more impressed by this single occurrence than by any amount of evidence derived from reading reports of apparitions. This was the case with myself when a young friend of mine narrated to me the following account of the apparition she experienced; nor did the searching cross-examination she was submitted to, at the meeting of the Psychical Research Society where I read the account, shake her testimony in the least. The full report will be found in the "Journal of the S.P.R." for May, 1908. An important feature of this incident is that the percipient was at the time at school in a convent in Belgium, where she had absolutely no access to newspapers, or any other sources of information which might have suggested the apparition. Briefly the case is as follows:—

A gentleman, of some note, shot himself in London in the spring of 1907. There can be little doubt that his mind was unhinged at the time by the receipt that morning of a letter from a lady that blighted all his hopes; before taking his life he scribbled a memorandum leaving an annuity to my young friend, who was his god-child and to whom he was greatly attached. Three days afterwards (on the day of his funeral) he appeared to this god-child, who, as stated, was being educated in a convent school on the Continent, informing her of the fact of his sudden death, of its manner, and of the cause which had led him to take his life, and asking her to pray for him.

The mother, anxious to conceal from her daughter the distressing circumstances of her god-father's death, waited to write until a few days after the funeral, and then only stated that her uncle (as he was called) had died suddenly. Subsequently, upon meeting her daughter on her return from the Continent, the mother was amazed to hear not only of the apparition, but that it had communicated to her daughter all the circumstances which she had never intended her daughter to know. Careful inquiry shows that it was impossible for the information to have reached her daughter through normal means.

—SIR WILLIAM BARRETT in "On the Threshold of the Unseen."

## PSYCHIC SCIENCE IN PERIODICAL LITERATURE.

The current number of "The Hibbert Journal" is exceptionally interesting from the psychical as well as from the philosophical standpoint. An outstanding aspect of the religious question is handled by M. D. Petre in "Still At It: The Impasse of Modern Christology," and by the Bishop of Ontario in "Modern Christology and the Plain Man." On the psychic side, we have "Pestered by a 'Poltergeist,'" in which Mr. Nigel Kerr tells of strange experiences in a house in Italy. It appears to be in reality a well-verified case of "haunting" of the ordinary kind, where the manifestations are of an audible nature with no visual evidence. In "Telepathy," Mr. W. R. Bousfield, K.C., F.R.S., refers to Mr. Clodd's deliverances on the question of the "occult" and gives some of his own experiments in telepathy as contravening Mr. Clodd's sweeping conclusions. In the "Discussions," the Rev. Dr. Ovenden, of St. Paul's Deanery, Dublin, deals with the question of water-finding, citing his own experiences in the matter in refutation of Mr. Clodd's statements.

"John o' London's Weekly" of the 8th inst., contains an article entitled "There are no Spirits," by Professor Charles Richet, who relates some of his experiences in connection with psychic phenomena, but, as might be expected, although he accepts the reality of the manifestations he does not endorse the interpretation of them as evidences of spirit agency.

"The Outline of Science" (Part 11) contains a most important article on Psychic Science by Sir Oliver Lodge, giving a general summary of the subject, accompanied by numerous photographs and diagrams.

THE CHURCH OF THE SPIRIT, CROYDON.—A sale of work and a "social" was held on the 5th and 6th inst., at Harewood Hall, in aid of the Building Fund of this Church. Mrs. Ellis Powell, who was accompanied by Dr. Powell, performed the opening ceremony in a very graceful manner, and was handed a beautiful bouquet by little Miss Betty Everson. Dr. Powell, in the course of a brief but impressive little speech, said that Spiritualism was sweeping across the land like a tornado. The stalls were admirably stocked with useful articles and tastefully decorated. The stallholders were: Mesdames Leaning, Hobbs, Hunt, McCulloch, Morris, Tattersall, Trend, Peel, Cooper, Scholey, F. Bell, P. Bell, Sennett, Parker, Green, Warry, and Levy. An excellent programme of music was provided, the artists being: Instrumental Trio, Messrs. Everson (piano), Gamble (violin), Muggeridge (cello); songs were given by Mrs. Prangnell, Miss Dulcie Scholey, and Mr. Dudley Scholey. It is expected that the Building Fund will benefit to the extent of about £120.

## HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

"Of course I know you! Mr. Addison Clark, of Hull. If I remember correctly—and I do remember correctly—Mr. Burroughs, the timber merchant, introduced me to you at the luncheon at the Automobile Club three years ago this coming May. This is a pleasure indeed! I haven't seen you since that day. How is the grain business? And how did that amalgamation work out?"

The assurance of this speaker—in the crowded corridor of the Hotel Metropole—compelled me to turn and look at him, though I must say it is not my usual habit to eavesdrop, even in an hotel lobby.

"He is David M. Roth, the most famous memory expert in the world," said my friend Kennedy, answering my question before I could get it out. "He will show you many more wonderful things than that before the evening is over."

And he did.

As we went into the banquet-room the host was introducing a long line of guests to Mr. Roth. I got in line, and when it came to my turn Mr. Roth asked: "What are your initials, Mr. Jones, and your business and telephone number?" Why he asked this I learned later, when he picked out from the crowd the sixty men he had met two hours before, and called each by name without a mistake. What is more, he named each man's business and telephone number accurately.

I won't tell you all the other amazing things this man did, except how he called out, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel-post rates, and anything else the guests gave him in rapid order.

When I met Mr. Roth again he rather bowled me over by saying, in his quiet, modest way:—

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts, or something I have read in a magazine.

"You can do this just as easily as I do.

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really poor memory. On meeting a man I would forget his name in thirty seconds, while now there are probably 10,000 men and women, many of whom I have met but once, whose names I can recall instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted. "You have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in one evening. I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study I show you the basic principle of my whole system, and you will find it not hard work, as you might fear, but just like playing a fascinating game. I will prove it to you."

He didn't have to prove it. His Course did: I got it the very next day from his Principals.

When I tackled the first lesson I was amazed to find that I had learned—in about an hour—how to remember a list of one hundred words so that I could call them out forward and backward without a single mistake.

That first lesson stuck. And so did the other six.

My advice to you is, don't wait another minute. Send for Mr. Roth's amazing Course, and see what a wonderful memory you have got. Your dividends in INCREASING EARNING POWER will be enormous.

VICTOR JONES.

## SEND NO MONEY.

So confident are the principals of the Roth Memory Course that once you have an opportunity to see in your own home—easy it is to double, yes treble, your memory—in a few short hours that they are willing to send the Course for free examination.

DON'T SEND ANY MONEY. Merely write a letter, and the complete Course will be sent at once. If you are not entirely satisfied, send it back any time within three days after you receive it, and you will owe nothing.

But if you are as pleased as are the 175,000 other men and women who have taken the Course, send only 35s. in full payment. You take no risk, and you have everything to gain, so post the letter now before this remarkable offer is withdrawn. Write to the Principal,

## ROTH MEMORY COURSE,

The A.B.C. Correspondence Schools,

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## QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### THE VALIDITY OF AUTOMATIC WRITING.

W. HEFFEL.—Your statement that enquirers are warned against the cultivation of automatic writing "in the last two issues of *LIGHT*" is a misunderstanding of the actual facts. Automatic writing is a valuable means of communication, especially with the more advanced beings on the other side. But such a power is not to be acquired by practice, a series of lessons, or by "forcing" the gift; the means as well as the information are supplied by higher powers, and all we can do is to provide opportunity, in case our physical mechanism is suitable, and "they" desire to use it. Any effort on our part is likely to result in semi-hypnotic action of our own muscles, and an expression of what, however elevating its expression, is but a derivation of our own sub-conscious. This is the real "bogey," and not the willingness to submit ourselves to the control of higher agencies, passively, as a typewriter records our own impressions. If you are chosen, as an instrument, do not resist, but do not imagine that the choice rests with you, or that you can demand communication, for that way lies "excess and misuse."

### PROFESSIONAL MEDIUMSHIP.

G. F. W.—It is a difficult and disputed question. Paid mediumship may be offensive to some, but if it is a question of the morality of paying for the services of mediums, why is not the same objection urged against the payment of any other form of service? Mediums, remember, have usually hard and painful lives, often embittered by the attentions of callous and inquisitive folk, wholly oblivious of the delicate faculties they are using for a fee. Hostile or sensation-mongering investigators have by their methods lessened the opportunities of investigators actuated by worthy motives. But the position of the latter is far from hopeless. If you cannot buy a plant ready-grown, the next best thing is to obtain the seeds and sow them. In other words, form your own circle and develop your own medium. The professional mediums all had to go through the same process. It takes time and patience, but often there are some pleasant surprises. Some people, although utterly ignorant of psychic phenomena, are powerful mediums, needing only the conditions of a circle to develop their powers with rapidity and ease. And phenomena elicited in this way are often more satisfactory—not to say educative—than those obtained amongst strangers. Nevertheless the objection to payment for psychic services may easily be exaggerated. It stands to reason that persons who have made mediumship a life work can present results far superior to those obtained by casual and amateur efforts.

### THE LIMITATIONS OF SPIRITUALISM.

TRUTH-SEEKER.—When you demand that the "messages and manifestations" shall come to us untainted by earth you are asking for something supernormal. One might as well require that water shall rise higher than its natural level or take some other shape than that of the vessel which contains it. That is our reply to the many critics who let their transcendental views run away with their common-sense and who hurl charges of "materialism" at anything which savours of the earth, as though the earth—God's handiwork—were intrinsically vile! To us Materialism simply denotes an attitude of excessive devotion to the material world as though there were nothing else and nothing higher. There is a kind of Spiritualism which goes to the other extreme and is equally to be condemned. Both extremes represent a want of balance in the persons concerned. Everything that comes into this world must inevitably take its shape and colour from this world. Those who will not be convinced of the reality of a spiritual world except by some evidence of a quite unearthly and unnatural kind, will have to wait a very long time. They will never get it, indeed. But why this bias against the life of earth and its associations? Is it not a relic of an old and false theology that still cramps the human mind that has not acquired the power of thinking for itself.

### MR. TRAILL TAYLOR AND PSYCHIC PHOTOGRAPHY.

A PHOTOGRAPHER.—"If such a distinguished photographer as Mr. Traill Taylor was convinced, how is it that there is still so much scepticism?" We give it up. Life holds many mysteries, except for very young men and Rationalists, and even they don't know everything. Seriously, we should suppose that it was partly because Mr. Taylor, who was editor of the "British Journal of Photography," approached the question without prejudices and without self-sufficiency and was consequently given opportunities denied to the unworthy. It was the late Mr. Andrew Glendinning who first drew Mr. Taylor's attention to the matter, and the distinguished photographer gained under test conditions results that he found entirely convincing. Then he "spoke up" as a witness for the subject, and received the kind of reception which is customary in these matters. If he had condemned it, his testimony would have been received with appreciation and respect. But he was an honest man and disappointed the sceptics. But his testimony remains, and it is a sour morsel for the maw of the unbeliever. Mr. Traill Taylor was an Orkney man, but we know little of his biography. His popularity, like that of so many other pioneers, was dimmed by his witness to an unpopular truth.

## "POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

### "EVERYONE HAS SOMETHING TO SAY."

A copy of this attractive booklet will be sent free to any reader of "*LIGHT*" who cares to apply for it. In addition to containing much helpful advice, it fully describes the A.B.C. Course in Effective Speaking, which has the warm approval of many distinguished public men, including members of both Houses of Parliament, King's Counsel, Barristers, and Business Men. Many professional men who are now taking the Course have expressed appreciation of the remarkable progress they are now making. For full information write for a copy of "Everyone Has Something to Say" to

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## THOUGHTS FOR THE TIMES.

## THE POWER OF IDEAS.

Those who possess ideas are truly spiritual and progressive people. When they work, they work as flowers grow, from centres through their own organisations. Organisations come up here and there around them; they spring up and bring forth, like harvests in the fields. Thousands, yea millions, are this hour waiting for such centre-born organisations.

There are persons who, destitute of ideas, see merely the forms which restrain and circumscribe them. Such externalists think that the world is wrong, and must be brought to their standard of right. That is bigotry. Must I hate my brother because he enters the Calvinistic Church, and shun my sister in the Church of Rome, because she does not think as I do? Ideas lift us out of thoughts, above forms, above creeds, above doctrines and systems, and breathe the spirit of unbounded charity and good will.

The moment you ascend to the presence of an idea, you discover that men are not constituted to be driven into or out of existence. Their appetites and passions cannot be easily destroyed by legislation. It is true that good laws may hamper and destroy, to a great extent, the vices of society. But how do most of our best laws originate? They originate with legislators and governors who have ideas. A few good men first proclaim the principle; then the office-seeking politicians grasp it and say: "There is success in that creed," and they take hold of it, and carry into politics what was at first a glorious effort with a few philanthropic minds.

Plenty of persons are lifted out of the mud and despair, not by an idea, but by a pair of comfortable shoes. It is so much better to begin with people where you find them. Show that you are a genuine brother or sister, that your interest is not selfish, but of divine ideas, and the heart.

Do a benevolent act for the express purpose of being publicly applauded for your benevolence, and the result will do you no good. The motive would be selfish, and the action could not bring a blessing. If your existence needs expansion and your mind culture, then promote benevolence and culture in others. Go out of your selfish circles into the society of the poor. Never think that because you go to the bedside of the sick, you will yourself be cured. If you

(Continued in next column.)

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mr. H. Boddington. A social will be held on April 26th at 7 p.m.; tickets, 1/3.

Croydon.—Harewood Hall, 96, High-street.—11 and 6.30, Mr. Percy Scholey.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Violet Burton; 6.30, Mrs. Mary Crowder.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—Good Friday, public circle, open to all, commencing 7. Saturday, 7.30, whist drive, as usual, in aid of Building Fund. Sunday, 11 and 7, Mr. Ben Carter, of Halifax, address and clairvoyance; 3, Lyceum. Easter Monday, grand tea and social (tea to be served at 5); tickets 1/- each (children, 6d.). Wednesday, 8, Mr. and Mrs. Brownjohn, address and clairvoyance. Friday, 8, free healing centre. Membership invited: subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. H. W. Engholm. Thursday, 8, service and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. H. Bolton. Thursday, 8, Mr. and Mrs. Gribble.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Darby, S.D.C. Tour, week's mission; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mrs. Darby.

Peckham.—Lausanne-road.—7, Mrs. G. Prior. Thursday, 8.15, Mrs. B. Stock.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, April 16th, at 7, Mr. Leslie Curnow.

St. Leonards Christian Spiritual Mission (Bottom of West Hill-street, St. Leonards-on-Sea).—To-day, Saturday, at 3, flower reading; 7, psychometry. Sunday, at 11 and 6.30, Mrs. Annie Johnson. No meeting on Monday.

Worthing Spiritualist Mission.—17, Warwick-street.—April 16th, 6.30, Miss Morse. 19th, 6.30, Miss Morse.

bestow healthful influences upon the sick, without undue exhaustion, you are sure to be personally benefited. Do good from a selfish motive, and you will find a chemical poison at the very heart, which will leave your nature as poor as a miser is with his full coffers.

Let us concern ourselves not deeply with organisations and instruments of labour; for, with true ideas, helpful organisations will inevitably come. Thus every wholesome organisation comes up. An idea starts a principle; the principle reveals the law; the law dictates the method; the organisation, consequently, is inevitable. Individual labour, for mankind will bear good fruit when governed by the inspiration of ideas. Such labours may be distributed and imitated throughout parts of civilisation. Great philanthropists slumber here and there waiting for some occasion to resurrect them. Act well the part of a spiritual being; be faithful to what is true and good; the future will take loving care of both itself and you. This is a heavenly rest that comes from true inspiration of ideas.

—From "Death and the After Life" (Lectures by ANDREW JACKSON DAVIS).

BOOK AND NEWSPAPER TESTS.—The Rev. Charles Drayton Thomas has produced an admirable book on this subject. It is entitled "Some New Evidence for Human Survival." Published by W. Collins, Sons and Co., at the price of 10s. 6d., it will probably be ready by the time these lines appear. A review of the book will be given in LIGHT in due course.

PUBLIC CLAIRVOYANCE.—At the British College recently, when Mrs. Podmore was the public clairvoyant, a name "Harold" was given, and recognised by a gentleman in the audience. A sensation of extreme cold was described and a description given of a young man who lost his life by drowning through falling out of a small boat. This was fully recognised, and the accompanying message was entirely appropriate, and showed a knowledge of existing conditions in which the young man would have been interested. At a group for the investigation of Psychometry at the College, a lady's belt was placed on the tray with other articles. The tray was taken to Mrs. Annie Johnson, the medium, who, on touching this particular article, described a young woman holding bluebells, and then sensed a wood and Spring surroundings. A sensing of existing health conditions in the home of the wearer of the belt was also given. When the description was read to the wearer, who was not present and did not know her belt had been placed on the tray, she and a friend immediately recognised the description of the bluebell incident. It related to the last occasion upon which she and a deceased friend had been together, when they had spent a day in the woods gathering bluebells. Some years ago this lady sat for a psychic photograph at Crewe, and upon her breast was laid a fine bunch of bluebells, as an "extra," purporting to be given by this same friend. I have since seen this "extra" and verified the story. The health conditions given were also most accurate, and physical power for psychical phenomena also mentioned by Mrs. Johnson distinctly concerned the owner of the belt.—B.

## R. M. S. P.

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# LONDON SPIRITUALIST ALLIANCE, LTD.,

5, QUEEN SQUARE, SOUTHAMPTON ROW. W.C. 1.

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## TO ALL READERS OF "LIGHT."

*At the beginning of this Year, I put forward the claims of this Alliance on all those who are interested in Psychical Science and Spiritualism.*

*This appeal has had satisfactory results.*

*In view, however, of the rapidly increasing circulation of "Light" there must be many readers who have not seen my previous letter in these columns. There are also, no doubt, other readers, who have deferred acting thereupon.*

*In both cases many prospective members may feel reluctant to pay the full subscription of one guinea now that the Spring Session has come to a close.*

*To meet this very reasonable feeling it has been decided to admit new members after Easter for a payment of FIFTEEN SHILLINGS only, which amount will entitle them to membership for the present year, ending December 31st, 1922.*

*I need not commend the advantages of membership to definite Spiritualists.*

*I would, however, repeat that the L.S.A. offers unique advantages to the inquirer, however sceptical he may be. Thus, members have the use of the best lending library of psychical and occult literature in the Empire. A library which contains not merely all works on the Spiritualistic side of the subject, but also everything of serious importance which has been written on the other side of the argument.*

*The member who joins as an inquirer has also the advantage of hearing all departments of the subject dealt with by men and women who are acknowledged authorities.*

*Inquirers are necessarily and properly unwilling to identify themselves with Spiritualism until they have convinced themselves of its truth. I would therefore emphasise the fact that the L.S.A. demands no "credo" from its members. No list of members is published, and the sole qualification for membership is a serious interest in the great subject of the powers and processes of the spirit of man.*

*I therefore earnestly urge every subscriber to "Light" to support this Alliance.*

GEORGE E. WRIGHT,  
Organising Secretary.

## PROGRAMME OF MEETINGS.

### SUMMER SESSION, APRIL 27th-JUNE 16th.

#### SPECIAL THURSDAY EVENING MEETINGS.

APRIL 27TH—Opening meeting, Musical programme. Brief address by the Organising Secretary, Mr. GEORGE E. WRIGHT. Light Refreshments provided.

MAY 4TH—Mr. E. WAKE COOK, "The Father of Modern Spiritualism—Andrew Jackson Davis."

MAY 11TH—Mr. ALBERT J. STUART, "Spiritualism from a Business Man's Point of View."

MAY 18TH—Mr. H. W. ENGHOLM, "The Life Beyond the Veil."

MAY 25TH—Miss MARGERY BAZETT, "Some Personal Experiences."

JUNE 1ST—Mr. A. W. TRETHEWY, "A Study of Stainton Moses."

JUNE 8TH—MR. H. ERNEST HUNT, "Spiritual Law in the World of Affairs."

#### FRIDAY AFTERNOON MEETINGS.

These meetings are held in the large hall at No. 6, Queen Square, from 3 to 5 p.m. There is a conversational gathering for members and friends at 3 o'clock. At 4 p.m. "Morambo," the spirit control of Mrs. M. H. WALLIS, will speak on special subjects relating to spiritual life and conduct, and their relation to this and the future existence, or answer questions submitted by members. Light refreshments are provided at a nominal charge.

#### MEETINGS FOR CLAIRVOYANCE.

These are generally held both on afternoons and evenings throughout the sessions; they are served by all the best known Clairvoyants of the day.

#### LECTURE CLASSES.

During the Autumn and Spring Sessions, special Lecture Classes are conducted by leading exponents of Psychic Science. These classes are particularly adapted to meet the needs both of those who require instruction in the elements of psychic knowledge, and also of Spiritualists who are desirous of pursuing their studies in various departments of psychic research.

#### STUDY CIRCLES.

Circles for practical study in different branches of Psychic Science will be arranged to suit the convenience of members. Considerable importance is attached to the facilities thus offered for obtaining personal realisation of the great fundamental truths of Spiritualism.

#### THE PSYCHIC TELEPHONE.

An outfit of the above apparatus has been generously presented to the Alliance. It will be available for members' use by arrangement.

#### THE LIBRARY.

Experience has shown the vital importance of a careful study of the literature of Spiritualism and Psychic Science. This literature is already large, and it can be said without fear of contradiction that the London Spiritualist Alliance possesses the finest library of books in the Empire on these subjects. It might well be claimed that the subscription is exceptional value merely for the use of the library, apart from the other numerous advantages of membership.

The Librarian has a very wide knowledge of psychical literature, and is at all times happy to advise inquirers regarding a suitable course of reading.

#### BOOK SALES DEPT.

All the latest works on Spiritualism and Psychic Science can be obtained at the Retail Book Department.



## “— WHY HAST THOU FORSAKEN ME ? ”

A Terrible Cry That is Repeated This Eastertide by Innumerable Little Ones DYING FROM STARVATION.

Can YOU Pass By on the Other Side Heedless of the Terrible Plight of Russia's Children ?

Will You Not Make a Sacrifice This Easter in Remembrance of “THE GREAT SACRIFICE MADE FOR YOU ?

**EASTER, 1922**—Once again, the uplifted Cross is raised on High, with its message of Redemption to a sin-stricken world. Shall it not bear a message of Mercy, shall it not shed a Beacon of Hope to those remaining millions of Russian Children who are still in the Death clutches of Famine and Pestilence ?

*“He shall gather the lambs with His Arms, and carry them to His Bosom.”*

**YES**, the Friend of friendless has given us His Divine injunction. Dare we, on the Eve and Day of His great Sacrifice, beguilty of the basest ingratitude to which an unheeding and thoughtless heart could sink ?

Would that all could see those spectral hordes of hunger-maddened mites—babes and boys and girls from whose features even the human impress has departed—whose attenuated limbs scarcely hang upon their emaciated frames—whose sunken eyes are glazed with the shadow of impending dissolution—whose hearts beat so faintly that the throb is almost imperceptible—and to whom every dawning day is but a prolongation of utter despair and, inconceivable suffering.

Shall we not now, this Eastertide, do well to ponder over this Divine remonstrance :

“Whom hath this world's goods and seeth his brothers have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?”

This is a direct personal issue which none can evade—a command from on High which it would be sacrilege to ignore, for every starving child in Russia who remains uncared, unfed and unloved is a rebuke upon our Christianity and a stigma upon the Charity which Eastertide, of all times, should cause us to display in its widest, truest and all embracing sense.

And now we have the greatest and most glorious opportunity to emulate His example. Not only to be harbingers of Hope but almoners of life—direct saviours of those whom He loved to have near Him. For by upholding the noble life-redeeming work of the “Save The Children Fund,” each and all can enjoy the most sacred and sweet of human emotions.

### EVERY ONE CAN HELP.

There is a child for everyone to save—for Russia's countless millions of starving children spread from north to south, from east to west of that unhappy and afflicted land.

There is rescue work for all to do—in which all may share—no matter in how small or large degree! Yet whilst we hold and wait for others—the deadly decimation increases and continues.

Can you refuse to participate in the noblest task that human hearts could respond to? Can we, when life's day is over, face the reproach we should so justly deserve?

“Lest the face of love and pity  
Turn from us another day.”

Such a judgment and censure must never be earned, but rather must it be said, “Well done, thou good and faithful servant.”



Acute Starvation, Virulent Disease, Appalling Desolation and eventually an agonising Death is the present lot and fate awaiting millions of Starving Children in Russia this Eastertide. Amidst all the solemn harmony which ushers in The Great Day of Divine Sacrifice, can you not hear that dread and awful discord of Death, moaned in the direst agony by the millions of Starving Innocents in Russia? Ours the glorious day of Eternal Redemption—theirs the unending night of Famine! A contrast so vivid that it should forbid us to think of Easter happiness until we have made a sacrifice worthy of that made for our Redemption. Act, and act at once lest those you might have saved pass beyond the veil.

IT MIGHT HAVE BEEN OUR LOT!

It might have been, through the inscrutable decree of Fate, that this Britain of ours might have been brought to its knell, that our loved little ones might have endured, as are Russia's innocent babes enduring the ferocity of a famine whose ravages have never, in the annals of civilised history, been equalled. Happily a merciful Providence has cherished and guarded these isles.

But our spirit and our soul must never be branded with an aloofness and insularity which can witness the death-throes of innocent children unmoved.

The Save the Children Fund, The Russian Famine Relief Fund, The Society of Friends Fund, realising how stupendous the task of relief is and the need for co-operation, have agreed to work together under a JOINT COMMITTEE of Representatives of each Fund with Sir Benjamin Robertson as Chairman.

**WE MUST GIVE, AND GIVE, AND THEN GIVE AGAIN.**

We have given and we must give. We have fed a few and we must endeavour to feed all. We must succour and sustain until those happier, brighter times shall come when Russia's soil shall gleam with golden harvest and when once again in her homes there shall be peace and plenty.

And this day will come all the sooner if you help, and now—not waiting for others to give first—but eagerly, out of whatever abundance you have been blessed with, to throw that bread upon the waters which shall so surely return.

The “Save the Children Fund” plead with you for your pity and compassion. Surely you will not let them plead with you in vain? Time is too precious to waste in this holy and righteous cause, for whilst you wait and delay in forwarding your subscription, little lives are flickering out like expiring candle-lights.

The opportunity is now, the time is now, for the need is now.

### “SAVE THE CHILDREN FUND.”

(Registered under the War Charities Act, 1916.)

**PATRONS:** His Grace the Archbishop of Canterbury; His Eminence the Cardinal Archbishop of Westminster; His Grace the Archbishop of Wales; The Very Rev. the Chief Rabbi; The Most Noble Marquis Curzon of Kedleston, K.G.; The Rev. R. C. Gillie.

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To Lord Weardale, Chairman of Committee of “Save the Children Fund,” (Room 25A), 42, Langham St., Gt. Portland St., London, W.1.  
Sir—I would like to make a gift to help the Starving Children in the Famine Areas of Russia, and enclose ..... as a donation to the “Save the Children Fund.”

Name .....

Address .....

“LIGHT,” 15/4/22

T. C. BENCH, LTD.

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"LIGHT," April 29th 1922.  
SIR A.

# C. DOYLE'S RECEPTION IN U.S.A.

SEE PAGE 268.

PRICE FOURPENCE.

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, APRIL 29th, 1922.  
No. 2,155 - Vol. XLII.  
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WITH A GREAT MESSAGE







# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,155—VOL. XLII. [Registered as] SATURDAY, APRIL 29, 1922. [a Newspaper] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

I cannot go  
Where universal love not smiles around,  
Sustaining all yon orbs, and all their suns;  
From seeming evil still educing good,  
And better thence again, and better still,  
In infinite progression. But I lose  
Myself in Him, in light ineffable!

—JAMES THOMSON ("The Seasons.")

### ANGEL VISIONS IN CHURCH.

The account given in several newspapers of visions of angels seen in St. Mary's Church, Ilford, the testimony coming from the vicar, the Rev. C. Eardley-Wilmot, is significant of the efforts being made from the unseen side of life to bring home to the world the reality of spirit existence. But it is no new thing—it is only that the general public is coming to know, for the first time, of matters which have been sedulously concealed from it by its professed instructors. We have known several clergymen (the late Archdeacon Wilberforce was one) amongst whose congregations were those who were aware of spiritual presences in the church. They were not all Spiritualists, these persons, a fact we mention because in the account of the Ilford manifestation it is remarked that the seers of the visions were not Spiritualists. Of course that remark may be taken in two senses—one as reflecting upon the credulity of Spiritualists, and the other as indicating that although the people concerned had no knowledge or experience in psychic matters yet they were able to discern the presence of spirit visitants. But the main thing for us is that this matter of spiritual manifestations in churches is a fact.

### THE REALITY OF MATTER.

We have sometimes, in the interest of a balanced judgment, to protest against those extremes of view which lead the enthusiastic Spiritualist to treat Matter as something non-existent, or quite negligible, and which tempt the man who has acquired a "sense

of eternity" to talk of time as a mere figment. It is therefore pleasing to find Sir Oliver Lodge, in some comments in the Manchester "Sunday Chronicle" on Mr. Robert Blatchford's recent recantation of his materialistic views, writing as follows:—

It is not easy to define the meaning of Reality; but so far as I can judge, Matter is quite real and the dissection of the Atom into electric corpuscles is not a revolutionary change. The fundamental unit which we used to think was the atom of Matter we now think to be the atom of Electricity. It is extraordinarily smaller and more active: it is more intimately associated with the Ether; it is more obviously tractable as the source of light and radiation; its vibrations and motions are of incredible rapidity. But it seems to me just as material—or perhaps one would rather say physical—as matter was.

### MATTER—AND "SOMETHING ELSE."

For the man who approaches the question on philosophical lines it seems very clear that every expression of life must be associated with substance of some kind. There can be no interior without exterior, no force without form. Spirit must always be the unknown *x*, for we never come into direct touch with it. It is a concept, never anything more. A Greek philosopher thought of it as Unity, but even so it escapes all our understanding. It belongs to those things which the mystic spoke of as the most Real because they were the most beyond all proof. Many minds have a strong passion for definite images; they long to set all their ideas into systematic order and thus they ignore or deny the possibility of something being left out. So it came about that Matter was exalted by the scientists and by at least one considerable poet (we mean John Davidson) as something primal and all-inclusive. As Sir Oliver Lodge says:—

It has taken a long, long time for the human race to become aware of anything else. Nevertheless, much else exists; and a new chapter—a new volume—in Science is opening for the study of what this "something else" may be, and all its multifarious implications.

### THE ETERNAL HARMONY.

There shall never be one lost good! What was, shall live as before;

The evil is null, is nought, is silence implying sound;  
What was good shall be good, with, for evil, so much good more;  
On the earth the broken arcs; in the heaven a perfect round.

All we have willed or hoped or dreamed of good shall exist;  
Not in semblance, but itself; no beauty, nor good, nor power,  
Whose voice has gone forth, but each survives for the melodist.  
When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,  
The passion that left the ground to lose itself in the sky,  
Are music sent up to God by the lover and the bard;  
Enough that He heard it once: we shall hear it by-and-by.

—ROBERT BROWNING.

"Light" can be obtained at all Bookstalls  
and Newsagents; or by Subscription,  
22/- per annum.



## THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 243.)

October 21st, 1917.

### THE SCIENCE OF FUTURITY.

"At present science nearly always means something material, but in the future I think it will be put on a different basis. Even in the study of the heavens and planets there is always on earth some idea of gaining material knowledge; there has been no attempt to connect any spiritual idea with science until lately. Now a few pioneers are endeavouring to put science in harness so as to prove the existence of spiritual facts. It is a pity that the spiritual has to be manifested by proofs such as weights, measurements, cross-correspondence and all sorts of tests, before people will believe in its existence; but as this has been found the only way to convince them, perhaps it is necessary to take this method, and bring conviction even by means which we cannot, strictly speaking, approve of. But there will be a change in a few years' time, and when once the fact of the continuity of life has been proved by matter-of-fact methods then science will adopt a different attitude, and mankind will no longer require mediums to be weighed and measured to see how many pounds they lose by materialisation or some other sort of phenomena, but this form of science will approach more nearly to that in our spheres. When once the spiritual life is recognised, then all science will be laid under requisition for the benefitting of that stage of existence as well as of the earthly one. Suppose, by science, you could obtain full power to communicate with those who have passed over to our world; not in the present haphazard fashion, where sometimes you are successful and sometimes not, but with a perfect knowledge of the laws which govern such communications, and therefore with the power to make them absolutely reliable; if once the two worlds could communicate in this way, then all fear of death would vanish, and while still feeling the unconquerable desire to see your loved ones again, you would not have the grief on earth that you now have, where most "sorrow as if there were no hope." Science may become the greatest boon to mankind. He may learn how to produce food chemically, when there is a scarcity of the natural products. This is material science, I grant, but if there were the possibility of making food of a less dense and heavy quality than mankind usually consumes, there would be a distinct spiritualising of the human body, and it would be easier for us to get impressions through more etherealised frames. To refine the earthly body is the first step towards a deeper spiritualisation of mankind, and we should then see vast changes and improvements. Were men more spiritual there would be no wars, for their natures would revolt against such methods. Honour, probity, love, and self-sacrifice would be ingrained in the young, and there would no longer be the term "juvenile crime," which is a disgrace to civilisation. Childhood should typify innocence, trust, and love; but there are many who, in copying their elders, have learnt nothing but evil, and when they come over to the spirit-world they have to undergo a period of purification before they can become members of our happy bands. The education given on earth often fails to produce good citizens, for too frequently it is nullified by the example set by their elders, met with in the daily home-life of the children. What a man knows is of far less importance than what a man is."

November 4th, 1917.

### THE SURVIVAL OF ANCESTRAL TENDENCIES.

"Is it right and just that a man should have the power to give his children either a good or a bad start in life irrespective of wrong-doing of their own? At the first glance it does not seem just, but we must look a little more closely into the question. If a man did not know that the sins of the father were inherited by his children, would it not make him more careless in his life than if he did know it? We have to find out the reason for all these things before we are competent to form a judgment upon them; but as intelligence has been given us, I feel sure that we are right in using it to obtain a solution to the mysteries

which now so perplex and baffle us. I want to find out the scheme of the world, and see how what we at present think unjust and cruel can be made to fit in with the designs of a far-seeing and beneficent Father-God. If men did not see the effects of their follies and sins there would be no reason, with most, why they should abstain from them, and we should have much more evil-living than at present. If the effect of sin on the after-life were thoroughly realised, it would do much to check it, but the knowledge is not yet widely spread, and so the old evils have to be met in the old imperfect ways, and each generation has to struggle out of the labyrinth by its own unaided efforts. Why is it, too, that the father's influence for evil may outweigh that of the mother for good? It is easier to strangle good tendencies than evil ones; but have that mother's prayers been wasted? No, when that son comes over to spirit-life and has progressed sufficiently to make it possible, all that he has ever learnt, and that has been hitherto hidden in his subconscious memory comes to the surface and all his mother's teaching will be as vividly remembered as if given for the first time. He has still to wage the battle against his worst self, but he will find that his mother's voice lingers in his ears, and her gentle admonitions and loving example help him more now than anything else. Sooner or later a good influence will tell; if not on earth, then hereafter; and though we must not expect that it will take the place of our own efforts, yet we can rely upon its substantial aid when most needed.

[If the same influence had been as strong on earth as it becomes later, could it not have checked the downward course?]

"Ah, we do not know; but we see so much that we have thought unjust in the earth life proving its wisdom here, that we are content to believe that this also is right, and that only our darkened eyes prevent our seeing to the full its justice and mercy. There may be laws which we cannot as yet understand, and which prevent all being worked out as even a supreme Intelligence desires. Can then our puny intellect comprehend? Not yet, and we wait the solution in faith, though using every effort to obtain enlightenment by employing the powers given us by that Intelligence whom we call God, our Father and Ruler."

November 11th, 1917.

### THE PROJECTIVE FORCE OF THE HUMAN WILL.

"I mean the will-power which we exercise on others as well as on our own actions and thoughts. Round every human mind, as well as body, there is an aura which can reach others who come in contact with it, and this aura is really the subtle aroma of will-power. Waves of thought are sent from the human mind, and as they travel along the ether they carry with them their own aura, and this is so far-reaching that it can affect the aura of the thought-waves of others, and if stronger than they, can absorb them; but if weaker, are absorbed by them. In the first case the stronger-willed person would direct the thoughts of the other and influence him, but in the latter case would be influenced, and his will subjugated. This is a truism, yet few people have any idea how far-reaching this will-power is. We are strengthened and buoyed up to do good work by merely coming into the presence of some people whereas with others we feel a weakening and slackening of our moral nature and an inclination to drift with the stream and not set ourselves against the tide. The bracing effect produced on us by some people is the clue to their vigorous personality, or in other words, the strong aura of will-power which their mind is giving off. You have seen a very fine spray sent a long distance. You cannot see it, but can perceive it if a scent, or feel it as moisture, if only water. I would liken the aura of the mind to this spray, and as it is given off it touches with magnetic power everything it reaches. It can influence another mind for good or for evil, but you will find that the latter does not often happen, for an evil mind has a great difficulty in subjugating another mind, even in spite of being the stronger, if the weaker mind is set towards good and wishes to do right. The forces for evil are, after all, eventually controlled by the forces for good, and it is seldom possible for evil to triumph, and where it has done so, there must be less



purity in the other mind than appeared on the surface. A hypocrite may have posed as a good man, and then have fallen into the power of someone worse than himself, but the genuine and humble-minded seeker after truth will be strengthened in the time of trial to resist the evil which he feels is trying to assert its power over him."

November 18th, 1917.

#### THE PROGRESSION OF HUMAN SOCIETY.

"Each person represents only a minute cell in the whole body of society, but it rests with these individual cells whether the whole body is healthy or the reverse. You have only to read old books to see the state of morals in the times of the Hanoverian kings, without even going so far back as the Stuarts. We have immorality now, but it mostly hides its head and is ashamed to proclaim itself openly. Drunkenness has lessened and the men who disappeared under the table after dinner have now disappeared altogether. The master who physically ill-treated a servant has gone. The old schools, like Dotheboys Hall, the old nurses, are things of the past, and in their stead are experts with exact knowledge of any work they undertake. There are all sorts of philanthropic movements, and although the savage beast in man has for the time in this war shaken off its chains and walks abroad openly, still it will, we hope, ere long be obliged to retire to its hidden lair. Why then are so many people pessimistic about the progression of the world? Is it not that there is now a higher standard of conduct set, to which all must attain in order to win popular approval? And this being so, is it not a fact to congratulate ourselves upon and not to wax melancholy over? We find a much greater desire for the welfare of others than formerly, and that oppressors are invariably held up to odium. Surely then progress can be marked upon the time-scale! Many things we should still wish altered. We should like the system of education modified. The 'working-classes' should be taught conscientiousness and fair-dealing. The employers of labour should be able to see things from another's standpoint as well as their own, and above all we must deprecate the growing tendency to disorder and rebellion against authority growing up even amongst the young people. We have to check the tendency of science, chiefly medical, to run a-muck over all other opinions and arbitrarily enforce its own views upon others. But even granting all this, the world is still infinitely better than in earlier ages. Some of the other nations have not progressed in equal measure, and after the war is over it should be the task of England to bring the others into line and persuade them to join in the great forward movement for the upraising of the human race. This can only be brought about by the true Christ-spirit of brotherhood, and next by an amalgamation of interests. Exchange of commodities should not lead to rivalry but to the feeling of unity. The national code of honour is often lower than that for the individuals, and this, too, must be changed, and each nation must act towards another as each man should act towards a friend. There cannot be absolute uniformity of wealth either in men or nations, but all can abstain from taking advantage of another's poverty for their own ends. Let the life of each man and woman on earth be a stepping-stone on which others can raise themselves to a higher level, and ultimately attain to the highest in the life eternal."

November 25th, 1917.

#### THE POWER OF THOUGHT.

"Thought is almost everything in the spirit-world, much more so than on earth. We communicate with one another by thought, and we can by thought and will-power, make such things as are necessary for us here. Thought so utilised does not mean a passing wish for the thing desired, but a steady concentration of thought upon it, building into it every detail. For instance, if we merely thought of a white robe, we should make one in its most simple form; but if we thought how we should like it made in shape, and to have a pattern of, say, violets round the edge, then we should have to think out every detail of the violets and make our will concentrate on that particular arrangement of form and colour. In the same way, if we produce a landscape painting by thought, we must have the clearest possible conception of it beforehand, or we shall get a blurred and inadequate representation of our idea; and so it is that this mind-creation of objects leads to definiteness of thought, and fixity of purpose. We have particular need for clearness of mind here, but then we have great advantages. When we learn anything new we never forget it, and what we have learnt on earth, whether remembered or forgotten there, is stored in our spirit-memory, and is our possession here. When you think of the books you have read, and the lectures you have heard on earth, and then realise that all will be clearly remembered here you will see what a much greater fund of information and knowledge we have to start with than you had on earth. We strengthen our powers of concentration by cultivation and use, and so we are constantly adding to our information and usefulness."

(To be continued.)

### AN ENGINEER'S TESTIMONY.

"An Engineer" writes:—

I was recently introduced to a medium who was stated to possess unusual powers of facile communication with the unseen. A test sitting was arranged which produced, in my opinion, one of the most remarkable results, and one which it would be difficult to surpass.

While the medium (Mrs. Irving, of London) was under control I asked a leading question in regard to the location of a proposed railway abroad which involved a tunnel under a broad river. I was told that as the plans had been drawn up we would experience very great trouble in making the tunnel owing to the presence of soft mud. This fact was already known to me, and is therefore not important from a test point of view. What followed, however, was very convincing, viz., I said: "The only way to avoid the mud is to go much deeper so as to keep the tunnel in hard ground. As the line has already descended over one hundred feet, this means that trains will have to travel very fast through the tunnel if energy is to be reasonably conserved." Then I asked my first test question: "How deep must we go to be safe?" Answer: "The top of the tunnel should be fifteen feet below the mud." Test question number two: "How fast will the train run at this point if it accelerates naturally?" Answer: "The natural speed would be seventy-five miles an hour, but you will not get more than seventy owing to air resistance in the tunnel."

Now, the important point in connection with the above is that until I had looked up the data, ascertained from borings which had been made, I did not know how deep the mud was; therefore I did not know to what point "fifteen feet below the mud" would bring the line. It was impossible in these circumstances for me to know what the natural speed of the train would be when passing through this point, as to give an answer to this requires knowledge of the vertical distance from the top to the bottom of the grade, when the result can be obtained either by reference to a table of natural speeds or by calculation. I think this is the most conclusive proof that the medium could not possibly have been reading my mind, as some people are apt to explain such things. It only required the verification of the facts to establish the truth of the information given. The vertical distance proved to be two hundred feet, and on a reference to the table the natural speed for this vertical drop is seventy-five miles per hour. As air resistance is known to be several times as great in a tunnel as in the open, I think we can accept the remaining statement that we will not exceed seventy miles an hour.

I have felt it my duty to place the above interesting facts on record.

#### SATANISM.

I have at length succeeded in finding out a few details of the Secret Society or Sect of the "Satanists," with which it may be remembered the Rev. Charles Rouse identified modern English Spiritualists, a slander I publicly denied. It seems the Sect arose in Italy and from thence spread to France, having headquarters at Paris. The dominating idea was that Satan is the "Prince of this World," and therefore anyone who desires a "good time" here must worship him. This is effectively done, they think, if Christ is insulted and blasphemed. To this end they obtain the services of a renegade Roman Catholic priest—it is essential that he should have been really consecrated—to consecrate the wafer used for the Sacrament.

If there is no such priest available, an already consecrated wafer stolen from some Roman Catholic Church, is used instead. After a most blasphemous ceremony, based on the real Mass, is over, the wafer is thrown amongst the audience, spat upon and trampled under foot, with the actual intention of thus wounding Christ afresh. Then the lights are turned out and every sort of debauchery takes place.

New members are obtained by old members carefully watching people who are thoroughly blasé and given up to an evil life; these are then persuaded to take part in a "ceremony," and after that they dare not betray the Sect, for their own character would be destroyed by publicity, as no decent society would receive them—especially in the case of a female member.

My informant told me that if the term "Satanist" is applied by one person to another in France, the offended party can have the other up for libel, and the Judge would award damages—so bad is the Sect rightly considered.

It therefore behoves Spiritualists to everywhere refute such a wildly false and damaging aspersion on our movement.

—IRENE TOYE WARNER-STAPLES, F.R.A.S.

Now why should we expect from spirit visitants ineffable revelations—"whirlwinds" and "clouds" and "living creatures like to burning coals" and wheels with rings "set full of eyes"? Let them be altogether human,—  
—ALANDA T. JONES.



## SPIRITUAL "PHYSIOLOGY" AND THE VALE OWEN SCRIPT.

By A. J. WOOD.

"The mind is a very delicately balanced organism. It is not known exactly what it is, or what causes it to survive when the brain perishes; but we do know that the mind is the part of the spirit which is really the man."

The above quotation is taken from *LIGHT* of the 18th of March, 1922, and forms part of a series of spirit communications alleged to have been received, and which are published under the title of "The Progression of Marmaduke."

When I first read these words, a slight shifting of the axis of my attention resulted in a misapprehension. During a momentary lapse, I had read them as though they were the observations of someone still in the flesh. Then, as my attention swung round again to the attitude required by the article, a strange idea shot into my mind like a spark occasioned by the momentary friction in the mental cogwheels! The outcome of that idea is the present paper.

"It is not known what it (the mind) is," I had mentally read as though it had been written, "we do not know," etc., i.e., *we as mortals*; and the strange thought occurred to me: What do spirits know, *physiologically*, about their own bodily organs? What *can* they know about them, seeing that, unlike us, they can make no *anatomical* investigation into their own bodies? We shall be able to consider an answer to these questions very shortly; but first of all, let us come back to the more immediate subject suggested by the above extract.

We are so accustomed in this life to speak of our "brains" when we mean our *mind*, that the possibility of expressing ourselves in a similar manner in the other life, seems incongruous when we think of ourselves as spirits, and the physical brain no longer functions. And yet, as we carry our *mind* with us, it must be of necessity, and as the above extract declares, an *organism*; so that we may yet after all, and with perfect propriety, speak of our spiritual *brains*! Obviously our thought must function in something. It cannot function in a vacuum.

I was thinking over the oddity of these physiological fancies from the spiritual point of view, when it suddenly occurred to me that I had seen the word "brain" used in this very connection in the Vale Owen Script; but I could not remember exactly where. It was one of those little things not particularly noticed at the time of reading, but which sink down into the region of the subconscious without any idea of resurrection. Yet here it was rising up again at the bidding of an odd fancy, like Samuel's shade at the call of the Witch of Endor! But whereabouts in the Script had I seen it? Luckily I alighted on it after only a very brief search, and I found that the word was used, not by one of those communicators whose names the readers of the Script are so familiar with, but by one who makes only an incidental appearance in such a rôle. I refer to "Castrel," whose name is mentioned in an early part of the Script, but who, on Christmas Day, 1919, had a brief personal "interview" with Mr. Vale Owen. In an interesting communication he explains to the latter how he came to describe in such detail in the Script a certain Shrine, which, so "Castrel" informs him, he had seen in a dream vision, and that it was "only because of the storage in your brain of what you then saw, that I am able to reproduce and build upon it now."

Then Mr. Vale Owen, in surprise, exclaims:—

"In my brain?" and receives the following suggestive answer:—

"In the brain of your spirit body, which gives out of its storehouse from time to time so much as the lesser capacity of your physical brain can hold and use. Most of the scenes you have described in your previous Script have been stored up in your *spirit brain* and reproduced in this way."

This is certainly interesting, and only illustrates and confirms that rational conception of the spirit body that must be made if we are to possess any clear idea of it at all—i.e., that it is a body to all appearances like the physical, but of spiritual, instead of material substance. But the point I wish to emphasise here is this; that whereas from the physiological standpoint we may anatomise and analyse the physical brain (or any other organ) and marvel at its intricate structure, no such possibility can obtain on the Other Side with regard to the spiritual brain. And yet,

if a science of the body exists there—and who can doubt that so wonderful a creation has not its students there?—then it must be of a very different character from that of earth's. Death provides certain opportunities *here*, which can only be sought in *life* hereafter, where death is not; and though, to some extent, science *here* has discovered means of "seeing" into the living body, those means are, as yet, not fully adequate.

That the hidden spiritual wonders of the Creator's most marvellous work, the human organism, should remain forever excluded from man's reverent enquiry, is hardly conceivable. "Man, know thyself!" may be interpreted in more ways than one. In the meaning I attach to it here, it is more than a pious exhortation; it is a religious duty. A thorough knowledge of the working, and of the close interdependence of the parts with the whole of that structure in which man lives and moves, and which belongs to him, and yet is not *him*, but a something mysteriously fashioned to respond to every motion and emotion of that invisible will which the *essential* man is, would be of untold benefit to him in many ways. As the perfection of organisation he might take it as a model upon which to "organise" those other more external "bodies" which form the corporate unities of his social, political, and industrial systems; "bodies" which are yet far from working harmoniously either singly or collectively.

And if, on his "transition," man is permitted to enter more intimately into, and with a clearer understanding of, the secrets of that organism, whether physical or spiritual, we may regard it as a fulfilment in another and perhaps as yet unrecognised sense, of those words in Matthew x., 26, where we read that there is "nothing covered which shall not be revealed; and hid, that shall not be known."

That the spiritual body is, in every respect, similar in appearance to the natural, but of spiritual substance instead of material, is very definitely taught by Swedenborg. Even were it not so, we cannot conceive of spirits as mere empty shells, or simulacra of human beings. The Vale Owen communicators are also emphatic upon the same point. Speaking of man's spirit and its appearance in the other world, Swedenborg says: "He there appears entirely as a man, with *all the members and organs* in which a man appears; and is in truth the man himself that was in the body."

It used to be thought at one time that the spirit resided, not in the whole, but in some one particular part of the body; such as the *pineal* gland or other equally mysterious and little understood organ; but Swedenborg says:—

"It should be known that man's spirit is *in the whole and in every part of it*; as well in its organs of motion as of sense, and everywhere else; and that his body is the material substance annexed to it, adapted to the world in which he then is."

Modern Psychology tends to confirm this teaching in a remarkable manner. Take, for instance, the following statement from Prof. A. J. Thompson's recent work, the "Outline of Science" (p. 389):—

"There is no lobe in the brain which is the seat of intelligence. It is in the whole cortex; we might almost say in the whole nervous system, or *the whole body* that is concerned in intelligence, not any single region of it."

As the spirit is the only seat of intelligence, the inference is obvious.

Another noteworthy statement in the same work is, "Great ability, great intelligence even, are not dependent primarily on the brain."

Thus does spiritual philosophy begin to come into its own.

If then, we cannot conceive of man's desire for knowledge about himself perishing with the putting off of his material envelope, that desire must have some means of being gratified, though clearly it cannot, as before hinted, take any form of *post-mortem* investigation. How then is this desire met?

It is rather a curious fact that in the Vale Owen Script we are given something more than a hint as to the methods adopted by our scientific spirit friends in the pursuit of such studies; and in so far as it answers our question it is worth attention. Whatever one may think of the descrip-



tion given, it at all events presents us with a delightful view of spirit world study which it would be difficult to imagine as being possible in any other way in realms spiritual.

In one of the many interesting messages received from Mr. Vale Owen's mother, there is an account given of a visit she paid to a "Colony of Science," where, along with her companions, she was shown a certain "Hall of Models," containing figures of animals, trees, and human beings, "all moveable and mostly stood on pedestals in niches or alcoves." After describing one remarkable demonstration she witnessed, in which a "living model" of the Earth figured, and which was seen to pass through various stages of its evolution in the past, she says: "The animals about the walls were also used for a like purpose."

That is to say, they were brought out from their resting places, and put through a similar form of treatment to the Earth model, in which light rays of various kinds played a prominent part, so that they became temporarily "alive" as it were, and endowed with movement. Then, after being subjected to other rays which had the property of enlargement, they were next treated with further rays which rendered them transparent, so that, as we read, "all the internal organism of the animal became plainly visible to the students assembled."

It would certainly tax one's ingenuity to conceive a more delightfully interesting way of studying physiology than that thus briefly outlined by the communicator. Now it will not have escaped notice that amongst the models mentioned were those of *human beings*, so that here we have the answer to our question. What is possible by way of demonstrating an animal's internal economy, is consequently also possible with regard to the human.

In view of what we have thus been given a glimpse of, it may not be unreasonable to suppose that the whole of organic life from its very beginnings, and right on through its evolutionary progress, may be revealed in like manner to the students of such subjects when they pass over. That indeed, would be something worth seeing! What would not our scientists give to be able to see it now! What is not possible in time however, may be possible in eternity—the records are all there. One has only to contrast the above methods with the crude and oftentimes repulsive procedures inseparable from our mundane physiological science, to realise the vast and agreeable difference between natural and spiritual ways of doing things. Gone for ever are the horrors of the dissecting knife and its accessories. Their barbarous means of penetrating into hidden places, are replaced by kindly and more efficient rays of light and power. In a word, the spiritual method is without offence to the most delicate of human susceptibilities.

Moreover, does not the description in the Script provide yet one more instance of the fact which I have pointed out before in these articles, that, whatever great discoveries or improvements take place in Science here, are but the emergence into the material plane, and in corresponding forms, of the Science and methods of the spiritual realms?—illustrated in this case on the earth plane, by the comparatively recent discovery and employment of invisible rays for revealing the interiors of the living body, a method which, only in its infancy as yet, is full of infinite possibilities. It is safe to prophesy that it will be far more perfect in the future, and that the scalpel and the forceps will eventually be replaced by other, and better, and kinder methods.

I do not think, however, it should be taken for granted that the study of such things in the Other Life is an end in itself, or even to satisfy man's insatiable curiosity. On the contrary, I imagine such studies are related to the wider problems of the working of man's own mind; of his moral and spiritual nature; of which these external forms are but the symbols or representative characters, and by means of which he may study with greater understanding, and increasing wisdom, the unseen operations of the secret recesses of his own soul. Thereby, he may come into a fuller knowledge and consciousness, not only of his actual self, but of that Great and Glorious Being Who formed him, and Whose finite image and likeness he is.

**THE PROOF OF DEITY.**—One occasionally hears a young man exclaim, with the characteristic impatience of youth: "If there is any God at all, why does He not write His name in letters of fire across the midnight sky?" The answer is perfectly simple: "Because God is not an advertising agent." The idea behind such a question is comprehensible enough. We can guess what has been happening to the young man who asks it. He has been racking his brain and torturing his soul with theological arguments—weighing this piece of evidence, pondering that, balancing probabilities, searching for something final, absolute, incontrovertible. He has been seeking after a sign—a conclusive "proof" such as one finds in mathematics or physical science—and in the end, finding himself driven from one position to another, he becomes desperate. His question betrays the fact that he is following a false trail; he misconceives the idea of God entirely; he is like a man who tries to understand the meaning of poetry with a microscope. A God Who proclaimed His existence in letters of fire would be no God at all: He would be a mountebank.—"Bibby's Annual."

## RAYS AND REFLECTIONS.

The advertisement in the "Times" asking for an old manor house with a genuine spectre, which was referred to in "The Observatory" page a short time ago, reminds me that a good many years since a "Times" advertiser announced his desire to obtain a haunted house to live in. Possibly the advertiser was mindful of the low rent which was asked in such cases. Some people do not object to the "haunting ghost." I am one of them, and have lived quite comfortably in two houses so afflicted.

But the war has brought about many changes in this respect. I know several houses with a reputation for being haunted which are now fully occupied, and I have never heard of any complaints from the inmates. Perhaps the ghosts have "moved on" or been "crowded out." Another explanation is that not everyone is susceptible to "spiritual presences." I knew a man who worked in a "haunted room" which he used as a study. Visitors—even the Philistines amongst them—often complained of disagreeable sensations. There was an uncanny sense of "someone in the room"—someone not perceptible to the bodily senses. There had, I learned, been a tragic episode connected with the house. But the man who most frequented the room felt nothing of this. He believed in ghosts but was not in the least afraid of them.

A friendly reader tells me he is much interested in the subjects dealt with in LIGHT, although not entirely convinced. "I seem," he says, "to be half in and half out of the subject." Well, this is a natural position at the beginning of things, but hardly to be maintained permanently. It reminds me of the grocer's advertisement for a youth "to be half in and half out of the shop," which left one to wonder what would happen to the unfortunate boy when the door slammed!

I see that Mr. Claude Trevor, the artist, who sent us an account of Padre Pio, the Italian healer, has been writing in a Sunday paper on the curious connection between Wagner and the number thirteen. He notes that "Richard Wagner" is composed of thirteen letters; that the composer was born in 1813; that "Tannhauser" was finished on April 13th and produced for the first time in Paris on March 13th (1861); that "Parsifal" was completed on January 13th (1882); and lastly that Wagner died on February 13th (1883).

These "recurring numbers" have been noticed in the lives of several great men, and tend to support the contentions of numeralogists who believe in the power of numbers. There seems to be a very fair case for the theory. But it is necessary to be careful in these matters. I have had to point out to some of the enthusiasts in the matter their habit of selecting in a given instance all the numbers that support their theory and ignoring all the rest! It invites the scorn of the sceptical. If some particular number or figure shows conspicuously in a man's life, cropping out insistently in every important event, then it deserves serious attention; but not otherwise.

I have been told of "psychic experts" who are sceptical of psychic facts. I know of none, any more than I know of experts in chemistry or engineering who do not believe in the reality of the things they study. Of course one may call oneself a "psychic expert." But that would be rather like the man in Mark Twain's story who, being stranded on the Continent and having to do something for a living, gave himself out as a courier, although he knew nothing of the business. When he had lost the tickets and the luggage of the unhappy people who employed him and had generally muddled up all his commissions, he fell into the hands of the police. They enquired his occupation, and when he told them he was a courier, "it seemed to stun them." Myself, I have got past the stage of being "stunned" by the claims of people who, being completely ignorant of the mysteries of psychic research, claim to be "experts."

D. G.

**THE GREAT SECRET.**—We talk of going away. What if the change called death will be a going in—a real first knowledge of Nature's soul and secret—an intimacy of the sea and wind and mountain and forest, etc., here only dimly, restlessly and sometimes painfully felt as a yearning distress? What if it be a knowing Nature and Human Nature for the first time—an entrance into the life that here we only know in shadows, of persons we here only knew as signals, the characters we only knew as smiles or moans? Conceivably it may be all this and more, vastly and divinely more.—J. P. H.



## SOME ASPECTS OF SPIRITUALISM. PAPERS FOR BEGINNERS.

By STANLEY DE BRATH.

(Continued from page 247.)

### II.—THE MEANING OF "SPIRITUALISM."

"Spiritualism" as defined in the dictionary, has two meanings: (1) the doctrine of spirit as distinct from matter, or as the only reality; and (2) the belief that disembodied spirits can and do communicate with the living.

Under the former definition it is doctrine; under the latter, a belief. These two meanings are very often confounded, but in either case the credibility of the doctrine or the belief (both of them as old as history) must rest on physical evidence. The evidences for the one are philosophical, dependent on the apparent evidence of Mind in Nature; and for the other experimental, dependent on phenomena for which no normal cause can be assigned. Do these latter phenomena occur? A vast body of evidence is now available that they do; the phenomena have been examined by many men of science with every precaution against fraud or illusion, and by a very large number of sane and competent persons who, though incompetent to determine their causes, are reliable witnesses to the facts and to their supernormal character. The two meanings are, however, inseparable, for the higher implies the possibility of survival and communication, and the latter implies the real existence of spirit as a primary power producing material effects.

"Spiritualism" therefore is a large subject, and stands for very different notions in different minds; but the doctrines of the wise and even the beliefs of the superstitious alike

#### REST ON FACTS

that can be proved or disproved by the evidence of the senses—the only sure ground for human conclusions.

These provable facts have made their way against seventy years of obloquy, derision, and denunciation. Some of those facts, such as telepathy, are now generally admitted, and few are met with those point blank denials which were till lately common. They have very wide and practical bearings.

They have a scientific bearing which touches the most complex questions, such as the physics of the Ether, the nature of a kind of substance hitherto unknown to science (called the "ectoplasm"); dealing also with unknown forces some of which seem independent of space and time as we know them, producing effects at great distances irrespective of physical barriers, and sometimes giving perceptions in which past, present, and future are inextricably intertwined.

They have a psychological bearing, for they show that the soul is no mere name for the functions of life, but is a real entity, some of whose functions are conscious, but more are subconscious. They deal, too, with the normal relation of soul to body, as well as with supernormal relations, and the modes of the subconscious mind. The old psychology which merely classified conscious mental states is obsolete; its helplessness to account for the phenomena, e.g., of hypnotism and duplications of personality is manifest.

They have a philosophical bearing, for they show that Evolution is a process of developing consciousness rather than of the organic machinery whereby that consciousness is manifest: they show that the primary cause of biological Variation is

#### A DIRECTED ENERGY,

i.e., psychic, adaptation and selection being secondary factors in the transformation of species; while the truly human evolution is of the soul of man, being the development of higher states of consciousness, especially of the ethical consciousness.

They have a religious bearing, for they deal with the after-life of the soul, bringing this under the domain of law; leading to the inference that as a man sows so he will reap (not by the award of a judge, pertinent as that metaphor may be), but by the fact that thought being readily transmissible, all character is naked and open; and physical wants and injuries being done away with, the new state is determined by spiritual qualities alone. Taken in conjunction with the Higher Criticism and normal psychology, they explain the Bible, distinguishing the spiritual content from errors of form, and re-accrediting the "miraculous element," but in an intelligible shape.

They have a social bearing, for they show the solidarity of mankind: not only that if one member suffer all the others suffer with it, whether consciously or not, but also

the intellectual interdependence of men: no man being sufficient to himself alone, either socially or intellectually. They show that the evils of war and economic competition are due to frames of mind that refuse to admit the essentially spiritual relation of man to man, preferring the brute evolution by conflict to the human evolution by co-operation.

They have a personal bearing, for they abolish the fear of death, and reveal that we make our own future by our wisdom or our folly and our good will or ill will to those about us; and that nearly all the miseries from which men suffer are due to the self-regarding prejudices that refuse to make truthfulness and justice our rules of life, to the stolid immovability that will only learn by pain, and to the anger that closes the mind both to reason and pity.

They have a political bearing, for they imply that spiritual laws are as inexorable as physical laws, and therefore that spiritual character must be combined with the actual engineering economics of matter and energy before

#### ADVANCED POLITICAL IDEALS

can be made practical. They imply that co-operation and not conflict of classes and nations is the condition of prosperity; and that to do evil that good may come is to perpetuate the evil without reaching the good.

Finally they have an educational bearing, for they show that the growth of the soul, whether in the body or out of it, is dependent on the constant use of all its normal faculties. Mere recollection of the results of someone else's mentation is not growth of faculty, and the habit of dependence on mere memory fostered in our schools, leads to mental apathy and reliance on mere opinions. Aristotle said long ago: "All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth"; and whether the impending changes are to come about by revolution or evolution—whether they will follow the Swiss or the Russian pattern of democracy—depends on the training given in our schools to those who will shortly be the British nation.

These are not fanciful or strained connections; they are inferences that flow directly from the facts: as I hope to show.

It is unnecessary to speak of the differing aims and views of people in the Spiritualist movement. The great majority are sincere truth-seekers. Many are simple souls who have found the immense consolation of knowing that those they have loved are not lost to them, but are near, and that love endures and wisdom increases by their transition. A few are militant dogmatists. A few are mere sensation-mongers, always eager to hear or to tell some new thing. Some imagine that the new knowledge means a new gospel and a complete break with the past, new doctrines, new creeds, in fact a new sectarianism. Some gather facts by careful experiment; some spend their time in spinning theories far in advance of proved facts and lose themselves in foggy metaphysics. Many fail to see that psychic phenomena are not "spiritual" at all. Spirituality or superstition depends on the way in which they are used: spiritual inferences can be drawn from them, but the phenomena are data and nothing more.

What then are the facts?

#### PRELIMINARY CONSIDERATIONS.

Before we proceed to answer this question it is necessary to draw a very clear line between two different modes of considering them—the recondite and the practical.

Two principal problems fall under the former mode:

(1) The scientific problem of the constitution of Matter and Energy and the inter-action of these. Telekinesis, materialisations, psychic photography, in a word all physical manifestations, raise this problem, and their mechanism cannot be accurately explained till the constitution of matter and energy is better understood or till the supernormal facts themselves throw some light on that constitution.

(2) The philosophic problem of the nature of Time, of Space, and of the Determinism by which events seem fore-ordained by their causes. This problem is raised by the facts of prophecy, psychometry, and the subjective group, generally.

Under the latter mode—the practical—which is that taken in the following pages, these recondite considerations are ruled out. It is quite possible to deduce intelligible and reasonable conclusions from the phenomena without



knowledge of the psychic mechanism whereby they come to pass.

It is the same with normal science; the nature of electricity is not yet known, but there was no need to wait for this knowledge before proceeding to the applications of this power; and progress in knowledge has generally arisen out of applications of such knowledge as is already available.

At the present time many persons who wish for an answer to the question, "What is Spiritualism?" are deterred by the notion that any such knowledge will take them into recondite and highly debatable questions: others, including most of the clergy, who are averse to mental change, desire to shelve the whole subject by leaving it to professional psychologists; and many of those who are keenly interested in the facts pass by their very practical applications and fasten on their recondite and occult side. Hence arises a sharp division between the "psychical researchers" and the "spiritualists"; the one being occupied with experiment and theory, and the other with the practical question,

"DOES THE SOUL SURVIVE THE BODY,

and if so what is its future state?"

But no one will be able to get at even the simpler meaning of the psychic phenomena unless a clear distinction be made between facts and opinions: the one rests on testimony, and the other rests, or should rest, on reasoning. Confusion between facts and opinions is, as Lecky said, the prime cause of disputes.

(To be continued.)

## THE PHYSICS OF THE SPIRIT BODY.

ANDREW JACKSON DAVIS'S ACCOUNT OF THE DEATH PROCESS.

By C. V. W. TARR.

In my article on "The Reality of the Spirit Body" in *LIGHT* (page 124), I referred to the obscurity of some of Davis's statements in connection with the spirit-body. In the wonderful account of dying from the psychic side, quoted in *LIGHT* (page 196) from Vol. I. of the "Great Harmonia," there is one of the statements I had in mind. In this account Davis remarks that at the time he carried out this observation, it was

"a summer month, the doors were all open, and her egress from the house was attended with no obstruction. I saw her pass through the adjoining room, out of the door and step from the house into the atmosphere!"

A similar statement is made in a lecture by Davis on "Death and the After Life," published with seven other lectures in a work under the same title. In this lecture Davis, in dealing with clairvoyant observation of the process of dying, says:—

"The clairvoyant sees the newly-arisen spiritual body move off towards a thread of magnetic light which has penetrated the room! There is a golden shaft of celestial light touching this spiritual body near its head. That delicate chain of love-light is sent from above as a guiding power. The spiritual being is asleep—like a just-born, happy babe; the eyes are closed; and there seems to be no consciousness of existence. It is in unconscious slumber. In many cases this sleep is long; in others not at all. The love-thread now draws the new-born body to the outside door, a thought-shaft descends upon one who is busy about the body. This person is all at once 'impressed' to open the door of the dwelling and to leave it open for a few moments. Or, some other door of egress is opened; and the spiritual body is silently removed from the house. The thread of celestial attraction gathers about and draws it obliquely through the forty-five miles of air."

This statement seems to imply that the spirit-body is to a certain extent subject to the laws of the external world. For it seems to assert that solid matter in space is an obstacle to the movement of the freed spirit-personality and that it must find egress from a three-dimensional room in the same way as physical human personality, i.e., through a door or some other opening.

If this is true, it seems to me, we are driven to the incredible conclusion that the means of ingress to three-dimensional space, for spiritual beings, must also be subject to the same limitations. But this is wholly contradictory to the generally attested facts of communication with spirits. Thus we know very well that a sealed room or any closed space is not necessarily an obstacle to invisible personalities. There may be and are difficulties in all forms of communication between the physical and the spiritual worlds, but they are not insurmountable, otherwise mediumship would be unknown. If then, as seems certain, spiritual beings come into our midst as Christ appeared in the midst of the disciples in the closed upper room, without suffering any impediment from the solid things in space, it seems impossible to believe that the human spiritual personality, newly born into the spirit-world, is subject to the

laws of three-dimensional space; that the solid objects in space present obstacles to its movement.

There is one way out of a seemingly absurd position, and it is one which I believe Davis has not hesitated to suggest, although I cannot give chapter and verse for the statement. We may conceive that the action of spirit-personalities upon the external world through mediumistic channels is "action at a distance." It is not necessary to assume the immediate presence of the spirit-personalities concerned in the production of psychical phenomena, whether physical or mental. It may be that the action of spirits is like the action of wireless upon an unmanned ship or aeroplane. The source of the directive force is at a distance speaking in terms of space. But this is a theory I should hesitate to adopt, for it still involves our idea of physical space in a problem where it has lost its former meaning and where it has taken on a new meaning towards which we are still groping.

A REPLY.

By WILLIAM BUIST PICKEN.

The title of Mr. Tarr's article does not contribute to clarity of thought on the subject. It may be read as a direct application of modern mundane physics, in which the principle of Relativity might or might not be implicit; or as a correspondential application of physics in the relative sense—the correspondentiality being either of the Swedenborgian sort or more according to Einstein's mode of thought.

The thoughtful reader can hardly avoid concluding that the author's aim is an application of the recognised laws of matter to the spirit-body. This, as a direct procedure, would be illegitimate. The exact nature of matter is little understood, it being commonly regarded as synonymous with substance, and antithetical to mind. I cannot attempt to elucidate the concept *matter* now. The justification of Mr. Tarr's use of the term "physics," in his title, perhaps not quite consciously to him, lies in the truth that a correspondential concept is natural to the human mind in its next sphere of existence as in this. Not mechanical *sameness* in the correspondence, but similarity of function. The universe, being unitary, is infinite in correspondentiality. Whether any given form, molecular or massive, be what we call material or spiritual, is purely a question of its polarity: if exteriorly positive it is material; if interiorly positive it is spiritual. There is nothing that may be termed absolutely material, or absolutely spiritual, in the Universe. Everything is both, at the same time; but in conformity with our common limitations in thought and consciousness may be called material or spiritual, according to the polarity of its mode of motion, all things (physical and spiritual) being constituted of modes of motion.

With regard to Mr. Tarr's difficulties concerning the teaching of Andrew Jackson Davis and his own notions relative to the same thing, may I point out to him that he opposes acknowledged metaphysico-mathematical speculation to alleged actual spiritual experience? Speculation is useful and good; but experience is far better. The proper path of opposition is therefore to question, to investigate, the alleged experience. Mr. Tarr's leading questions were received, considered and answered by Davis some seventy years ago. See "The Philosophy of Spiritual Inter-course," Pref. p.v., Ed., 1909.

I am surprised that a thinker like Mr. Tarr should have failed to note in his studies of the spirit-body that there is not (so far as I know) one record of it emerging from the physical form fully-organised, whilst in the thousands of cases observed throughout the history of the human race the process has always been as described with special minuteness by the Great Seer of the nineteenth century.

## PEACE AND POWER.

"In calmness lies power. No strain or effort is needed, but rather the turning of the attention towards divine realities, which should be accompanied as restfully as turning to look at a beautiful view, or at a child's lovely face, or at a flower. You should turn, because it is a joy to do so. This you will realise if you persevere. In the restful aspiration of the soul lies greater power than in any amount of strenuous activity of mind. An uplifting of heart and soul is what we would have you attain, rather than an effort of the outer mind. Greater is the power of the quiet stream than the power of the whirlwind. . . . Realise that these mighty forces flow through you immediately when you make yourselves receptive to them. . . . By day remember the other lessons of joy, serenity, and self-control. At night and at dawn, dwell upon the thought of receptivity to Divine Power, which will then be with you and will inspire the coming moments so that you may make the utmost use of them."—From "The Thinning of the Veil."

"CURRENT OPINION," one of the leading magazines of the United States, publishes an account of the "Psychic Structures," as described by the late Dr. Crawford. The article is based on his book, "Psychic Structures at the Goligher Circle," and reproduces four of the photographs of ectoplasm contained in that work.



## LIGHT,

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## AUTO-SUGGESTION: FACTS AND THEORIES.

### SOME REFLECTIONS ON THE COUE TREATMENT.

We have been reading one of the attacks on "Couléism," and the practice of auto-suggestion generally.

The writer of the criticism (a Dean) is very scornful of the system, and finds in it an example of the "orgy of irrationalism" by which the world (he thinks) is being devastated. He is irritated to find that it threatens intellectual methods, and suggests that the followers of the suggestion cure regard the intellect as useless! If they do they are as much at fault as their critic. That extremism to which everything that is not white is black is rather to be avoided.

He finds, this critic, that all the new and often strange forms in religion, philosophy and art all "come from the father of lies." This is a trifle sweeping, and rather conveys the idea that the advocate of the intellectual in life is not using his intellect to the proper extent. Otherwise it might occur to him that in transition states of the world's progress new ideas come forth in strange, bizarre and sometimes repellent shapes. They are at their crude beginnings, and exhibit those ungainly forms which we notice in the young of animals for some time after birth. But they grow out of these disabilities in time and become shapely and normal. We learn—or rather we are told—that the new philosophy is popular in America where they love "bluff." It is really a case of trying to "bluff" Nature!

But we will not go all through the indictment against auto-suggestion methods. The attack is a symptom—not at all unhealthy—of the strong survival of that fighting spirit which is all for the arduous. Its ideal is strenuousness and it has a Spartan contempt for what it regards as softness and ease. Pain, labour, hardship, strain and endeavour are to it the keys of all happiness and achievement. We are to "mount, and that hardly, to eternal life," as Matthew Arnold wrote. It is a truth, but it is what the well-rounded thinker would describe as a "low form of truth." It disregards the fact that as we ascend to new and finer forms of life the old rugged obstacles tend to disappear. We move more smoothly and easily. Struggle and strenuousness are out of place. It is a position to be earned, not perhaps so much individually as by the race. Surely the human race has served a long apprenticeship to toil and suffering—the martyrdom of man has lasted many a thousand years. It may now be coming within sight of its reward.

These prepossessions against the new order of facts now coming into the consciousness of the race have grown very familiar to us. "You say this is so—but how can it be so? It is contrary to natural law, to logic, to all past experience." That is the usual tenor of the argument. We reply that we state a fact as we see it—we don't undertake to apologise for it.

People have been cured and are being cured in

thousands by auto-suggestion. But some minds are dismayed by its simplicity. They reject it as Naaman did when he wished to be healed of his leprosy but thought the prophet Elisha's remedy too easy and commonplace:—

So he turned and went away in a rage. And his servants came near, and spoke unto him and said, "My father, if the prophet had bid thee do some great thing wouldst thou not have done it?"

There we have it. The cure is too cheap and easy. Merely to think, to take up a certain attitude of mind, to go with the current of life instead of "fighting manfully" against it, to rely on a touch, a pass, a word—how "irrational" are all these things! But the proof of the pudding must always be in the eating of it. We do not agree that auto-suggestion is such a simple and easy thing. To the man to whom the intellectual method is the main thing in life, it is really a very difficult proposition. We know of many who will never be cured of anything by auto-suggestion. They have hardened their minds, if not always their hearts. They are full of arguments against the method, never having learned humility and the importance of little things. They will not "touch the button" which sets powerful machinery to work. It is too easy a way. But we live and learn. The touch of a button or a lever "spoofs" the great engine into doing its work, and if it does so the fact is sufficient for all sensible persons. It is quite easy to rail at the methods and to raise arguments as to how the process is accomplished and how in the order of Nature (as the critic understands it) the work ought really to be accomplished by the straining of human muscles or one of the antiquated methods of the past. It is the historic fight of the stage coach against the steam locomotive over again. Ruskin exemplified it in his amusing diatribe against wheel traction as tending to deprive human legs of their dignity!

There is no need for us to defend auto-suggestion. It can well look after itself. If it is true it can be as indifferent to elaborate apologies as to the most acrimonious criticism. If, to adopt the phrase of the critic under notice, we can be "spoofed" into health or happiness we shall not complain of the means if the health and the happiness are real.

### THE LONDON SPIRITUALIST ALLIANCE, LTD.

The Honorary Secretary of the L. S. A., Mr. Dawson Rogers, writes:—

Will you allow me the favour of a little space in your columns to bring before members and friends of the L. S. A. a matter seriously affecting its future position and welfare. There is a growing wave of interest in our subject and we must be prepared to take full advantage of it. The Alliance is peculiarly fitted to meet the demand for information and advice. Its members have access to a unique library of works dealing with every phase of psychical study and research, and are also able to enjoy exceptional opportunities in the way of lectures and demonstrations, and all this at a very low fee. What it lacks is adequate accommodation to meet the needs of a growing membership. Our present premises, well fitted-up and convenient in many respects, do not meet these needs. When we purchased them we anticipated this eventuality, and negotiated for the purchase also of the adjoining house, No. 4, Queen-square, paying a sum on account, the landlord stipulating that he should be free to continue his occupancy for two or three years if he so chose, but might call on us at a few months' notice to pay the balance of the purchase money and take possession. At our last annual meeting, the Chairman, Mr. Henry Withall, suggested that the Endowment Fund, started a few years ago as a memorial to those who had fallen in the war, should be re-opened with the object of giving our new friends an opportunity of aiding the Alliance to acquire the new premises. It was largely due to the generous manner in which many of our old members contributed to this fund that we were enabled to buy our present quarters, and it is thought that the new members, feeling the importance of spreading a knowledge of the truths of Spiritualism, will be equally glad to help in the present emergency. The purchase of No. 4, with the necessary alterations and furnishing, will probably cost about £5,000, towards which we have an unexpended balance from the old fund of about £1,000.

This is a large sum to collect and will require all our efforts. As Treasurer I shall be glad to receive any subscriptions.



## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

Sayings of the week from last Sunday's "Observer":—

"Dogma may be looked upon as a finger-post standing on life's journey: what has happened is that people have knelt down and worshipped the finger-post.—The Rev. Clarence May."

Many of the newspapers on Sunday last reported the story of angel visions in a church at Ilford, London. The "Weekly Dispatch" gave the following version of the incident: "The Rev. C. Eardley-Wilmot, vicar of St. Mary's Church, Ilford, stated publicly yesterday that he had been assured by members of his congregation that they had seen visions in the form of angels on either side of the altar. 'I have not seen the visions myself,' Mr. Eardley-Wilmot told the 'Weekly Dispatch' last night, 'but I am convinced of the sincerity of my informants. They are not Spiritualists, they are simple people who have faith in their religion, and are not given to wild imaginings. In some instances these people—there are about six of them—have received definite aid from these visions. They have been in trouble, and, turning to their religion, have received spiritual aid at the church. These instances have occurred at intervals during several years, and as I, like my parishioners, regard them as sacred manifestations, I have never mentioned them until recently, when I referred to them in a sermon.' One of the congregation, Mrs. Laxton, of Ilford, described her experiences at the church. 'It was after service one day that I first noticed anything,' she said, 'I had been very unhappy, and I remained in the church after service to pray. I was about to rise when I distinctly saw a figure at the right side of the altar. There was nothing vague or shadowy about the figure; it seemed quite normal; and at first I thought it was somebody connected with the church. It was a figure in white, and seemed to be neither a man nor a woman. I sat still, not knowing what to do, and while the figure looked at me a way of escape from my trouble seemed to flash into my mind. Then the figure disappeared.'"

We learn from the "Sunday Herald" a week ago that: "Julius Zanzig, the famous thought-reader of Washington, has retired from the stage. He has bought a big house, where he still proposes to give private séances. Nobody ever discovered the secret of the Zanzigs' thought transference."

Mr. George R. Sims, writing last Sunday in the "Referee" over his famous nom de plume, "Dagonet," referred to an experience that arose out of his recent investigations into psychic phenomena. Many of our readers have an almost personal acquaintance with Abduhl al Latif, and will recognise at once through whose mediumship Mr. G. R. Sims got in touch with this Persian physician. "Dagonet" writes: "Apropos of Auto-Suggestion. At a Spiritualist séance I attended some time ago I told one of the gentlemen from the other side who was talking to me through the trumpet that I was suffering from insomnia. 'Oh, we will soon see to that for you,' was the amiable reply. 'I will have a chat with Abduhl al Latif and ask him to come and see you at night after you are in bed. What time shall he come?' 'Oh, say about one o'clock. I am generally in bed now by that time!' 'All right. He will knock at the door.' Being anxious to know a little more about Abduhl al Latif before I submitted myself to his treatment, I went to the British Museum and asked some members of the staff who are always very kind to me if they could tell me where I should find something about the gentleman's past. After consulting various authorities and some of the leading Oriental scholars on the premises, we ran Abduhl to earth and found that he was one of the most celebrated physicians of the Harley-street of Baghdad in the eleventh century. Incidentally mentioning the matter to a young relative of mine who is a captain in the R.A.M.C. and who had just come back from Baghdad, I asked him if he had heard anything of Abduhl there. 'No,' was the reply: 'but I heard a good deal about him in Edinburgh when I was a student.' Even to this day what Osler calls 'the heavy hand of the Arabian' is sensed in the enormous bulk of our own pharmacopœas. The next night I went to bed shortly before one o'clock and read a book, as is my wont. As the clock in my bedroom struck one there came a knock at my door. 'Come in, Abduhl,' I said. I heard nothing and I saw nothing, but in about ten minutes I began to feel drowsy. I put down the book, turned out the light, fell asleep, and slept till five. That was an improvement. Previously it had taken me till three o'clock to go to sleep, and I woke again about four. The next night the same thing happened. At one a.m. the knock came, and I bade the Arabian enter. That night I fell asleep at 1.15 and woke at six. Abduhl only came once more, and that night I slept the sleep of the just until Amelia came with the tea and the 'Times.' I have not had a night of insomnia since. I do not say that Abduhl really

came. It is quite possible that, my mind having been concentrated on the subject, I suggested to myself that I was going to get a better night's rest, and I did. Who knocked at the door? Auto-suggestion again, perhaps. I cannot say."

The "Referee" continues to publish selected letters from its readers on the subject of "The Church and Spiritualism." From four that were published last Sunday in the journal, we select the following:—

SIR,—I congratulate MERLIN upon his extremely pertinent inquiry as to the Church's deadly dumbness on the subject of the nature of the life continued beyond the Valley of the Shadow. Many of its clergy know, but dare not preach, the truth, beautiful as it is in its wonderful organisation and practical evolution of Man as a creature in God's own image. They fear to allow their awakened knowledge to break through the husks and shells of conventional theology. But it is the Church's duty to lead the way in the new era of spirituality—or step aside.—I am, Sir, yours, &c.,

W. R. B.

Ipswich.

The "Daily Dispatch," Manchester, of April 15th, printed the following naïve piece of direct evidence of identity: "At the seventy-fourth anniversary meetings of modern Spiritualism, held in Manchester yesterday, a clairvoyant told a story of a boy who, when on earth, was frequently helped in his arithmetic lessons at home by his mother. The mother, on casually attending a Spiritualist meeting, became interested in a 'spirit' with which the medium was in touch. The mother recognised the description as similar to that of her son, who had died, but doubting it was he, asked for a message which should settle her doubts. 'Thereupon,' said the clairvoyant, 'there came back the message, "No more sums, mother."'"

Every week the Rev. R. J. Campbell answers questions on the "Problems of Life" in the columns of the "Church Family Newspaper." Survival and Resurrection was the theme running through most of the questions put by readers of the "C. F. N." last week. Mr. Campbell's observations on the state of the departed are as follows:—

"In the meantime—that is, between the experience of individual physical death and the restitution of all things which the Christian revelation leads us to expect—what of those who pass hence in the Lord? Are they asleep or consciously active, in probation or in bliss, still loving and thinking of us on this side or no longer capable of such personal affections and affinities? One correspondent tells me that he really cannot reconcile the language of the New Testament about this 'sleep' of death with other portions of our Lord's teaching on the state of the departed, not to speak of the testimony of the epistles on the 'aliveness,' so to speak, of those in heaven. Sleep may be more than a figure of speech in this sense. There is some reason to believe that the majority of those who pass through death, perhaps all, remain for a time in a condition analogous to what we call sleep, a time of rest and recuperation. It is when they awaken from this that they address themselves consciously to the joys and activities of the new life. So far from being less aware of us than before, and less interested in life as a whole, they must be more so, for they see with 'larger other eyes than ours.' They are quite happy, no doubt; but they go on growing. Why should it be otherwise?"

If Mr. Campbell had dared to let go the painter of orthodoxy he could have added just that little more that would have made assurance doubly sure. But then that would have been Spiritualism, so he was obliged to hold on.

Canon P. nes, of Westminster, in the course of his reply in last week's "Weekly Dispatch" to Dean Inge, who recently stated that "We are threatened with a great outbreak of licentiousness. Authority in morals seems to have lost its force; men and women do what is right in their own eyes. There is a widespread want of faith in the Christian revelation, combined with an outbreak of puerile superstition," writes as follows: "The present religious disquiet is not altogether a bad thing. It shows that the English people are for the most part determined to be honest in their religious beliefs. Many are willing to shut their minds and open their mouths to swallow what is offered as infallible truth; but the majority demand a reasonable faith. They will not pretend to accept what they surmise to be untrue. And they are slowly reconstructing faith for themselves. Belief in the spiritual world is reviving. Materialism is dying. Clearly man is not the chance product of a whirl of electrons; and, if not, there is plan and purpose in the Universe. Behind matter, God exists. With God is the Spiritual realm of goodness, beauty and truth. To this realm man belongs as much as to the realm of matter."



## THE CASE FOR SPIRIT PHOTOGRAPHY.

BY MISS F. R. SCATCHERD.

"Fraud can do many things, conjurers can deceive the eye of the most vigilant observer, but there are limits to fraud and conjuring, and this limit is reached when a photographer is confronted without notice by a sitter, who asks him to take a photograph and produce a portrait of a deceased friend or relative on the same plate. The photographer has no means of knowing whether the relative desired is a man or woman, adult or child. If in these circumstances the photographer can then and there produce an authentic portrait of the spirit form of the deceased friend or relative of his unknown sitter, then I say that such occurrence cannot be explained by any conceivable hypothesis of fraud or conjuring."—W. T. Stead, "Photographing the Invisible."

"I see no reason for believing that any spirit photographs are, or have ever been due to any cause other than fraud." Whately Smith, "The Case Against Spirit Photography."

Sir Oliver Lodge, writing on "Psychic Science" for the "Outline of Science," tells us that physical phenomena are among the things that psychical science is required to investigate, and that "one of the commonest forms at the present time is psychic photography."

In the latter statement, Sir Oliver Lodge has fallen into the error of confusing multiple reproduction with the original result. A psychic photograph, once obtained, can be reproduced by the thousand, as has been the case with the much disputed "fairy" photos, but the Yorkshire instance is as yet unique. The case is not much better for psychic photography, since in the whole of the United Kingdom there are but four persons to whom one can send the investigator of psychic photography with any chance of securing results. Out of these four, only two are professional mediums, and the third cannot be sure of results without the presence of the fourth. So rare indeed is this phenomenon of psychic photography, that it is, I believe, not included among the physical phenomena endorsed by Professor Richet's recent report to the French Academy of Science, while Dr. Geley and other Continental investigators refer to it as an "Anglo-Saxon phenomenon," since the sensitives instrumental in the production of these curious results are mainly found in England or America.

Professor Barrett, in his latest edition of "On the Threshold of the Unseen," quotes Mrs. Sidgwick's conclusion as to the fraudulent origin of all spirit photographs with seeming approval, and but for the courage of the present Editors of *LIGHT* in drawing attention to the phenomena associated with photographic sensitives, after they had satisfied themselves as to the good faith of the Crewe Circle, Sir Oliver Lodge and others would not have fallen into the error of supposing psychic photography to be one of

the "commonest forms of physical phenomena," just as its rarity would justify denial of its existence on the part of all but those whose duty is to inform themselves as to facts.

These few words are by the way. I only wish to draw the attention of our psychical research comrades to an experience that occurred last January.

On Thursday, January 12th, two ladies called on me at Park-square, leaving letters of introduction from Dr. Geley, of Paris. On Friday I returned their visit. They were staying at the Hotel Cecil, and, at their request, I telegraphed to Crewe and received a reply saying Mr. Hope would be glad to see me on Saturday. We then bought two packets of plates from the photographer at 86, Strand, and Madame Breffaud took charge of one while the Baroness Mattos de Vieira, of South America, took possession of the other.

We went to Crewe the next day, and arranged for two sittings, one before tea, another after tea, as the visitors were compelled to return to London that evening in order to catch the Sunday morning train to Paris. Baroness de Vieira, understanding photography, took charge of the proceedings, and you see her initials on plates two and three. Two plates were exposed at each sitting. The first result (No. 3) shows Madame Breffaud as sitter. The "extra" is her late husband, who died many years ago, and the picture has been recognised by the whole family. The plate marked two is the Baroness de Vieira, with an extra of which I have not received definite details.

After tea we sat again, and this time the box of plates carried by Madame Breffaud was used. You see her initial (B.) in the corner of Fig. 1. At first, when looking at the negative before a print had been made, both ladies thought the extra might be the father of Madame de Vieira.

As usual, Mr. Hope was slow in forwarding the prints, but on March 8th, Madame de Vieira wrote: "La dernière photo n'est pas celui de mon Père mais une autre, très curieuse, et d'une identité indiscutable dont je ne puis vous envoyer un spécimen, mais que vous aurez tous, l'occasion de vérifier ici." ("The last photo is not that of my father but of another, most curious, the identity of which is indisputable. I cannot send you a specimen but you will all have an opportunity to verify this for yourselves when you come to see me.")

To sum up: here were four exposures on two strangers, with three results, two of which cannot be disputed to be representations of persons known only to the two sitters. I am giving this account because it fulfils the conditions laid

(Continued at foot of next page.)



No. 1. The Third Result.  
Madame Breffaud as sitter. Of the Extra it is stated: "The identity is indisputable."



No. 2. The Second Result.  
The Baroness de Vieira, and extra.



No. 3. The First Result.  
Madame Breffaud as sitter, the extra her late husband, recognised by her family!



## TELEPATHY AND SPIRIT COMMUNICATION.

DR. WALTER PRINCE ON POINTS OF DISTINCTION.

By E. W. DUXBURY.

Certain sceptical alternatives to the spiritist theory seem to emphasise the resemblances in the phenomena on one side or the other, whilst constantly ignoring their marked differences. This is particularly the case with regard to telepathy, when applied in opposition to the spiritist theory.

At the Congress of Psychical Research, held at Copenhagen in the summer of 1921, Dr. Walter F. Prince, Principal Research Officer of the American Society for Psychical Research, read a paper on "Telepathy and Spiritism" (the latter being the French term), which is reported in the "Revue Métapsychique" in its issue of September-October, 1921. A translation of this report is given below, since it demonstrates in a lucid manner the differentiation between the phenomena of Spiritism and those of Telepathy "inter vivos."

Dr. Prince disclaims the bringing of arguments either for Spiritism or Telepathy; he wishes only to facilitate comparison between the two theses, which he calls S. and T. With that object, he instances thirty opposing points.

1. In S. the person speaking is not generally the subject, but someone else; in T. it is the subject or percipient.

2. In S. the person speaking is almost always deceased; in T. it is a living person, the subject himself.

3. In S. the communications refer especially to the past; in T. they always refer to the present, within the limits of a few hours.

4. In S. the communications relate almost exclusively to deceased persons; in T. they relate indifferently to living and deceased persons.

5. In S. the facts have not the disordered and heterogeneous character which would correspond with the hypothesis of a "cosmic reservoir," in which the thoughts of the departed may float. They have, on the contrary, a very marked character of selection. In T. it is not the same, although one might expect to see the percipient draw from the mind of the agent, in spite of the latter, thoughts relative to his deceased friends. We find most often all kinds of impressions, important or not, of things thought, spoken, or felt by the agent during the day, without relation to one another, and deriving their unity not from a deceased person, but from the living agent.

6. In S. the communications under the form of memories are often dramatic and animated; in T. they can be picturesque, but are not dramatic; they remind us of the description of a picture on the wall which is partly illuminated.

7. In S. colloquies seem to take place between the alleged communicator and the alleged intermediary, called the "control"; there is nothing similar in T., in which the subconsciousness would, nevertheless, have been able to invent such personalities.

8. In S. there are often "remarks behind the stage" which are not intended for those present, and which slip, inadvertently as it were, into the message; these asides are totally lacking in T.

9. The mythology and folk-lore of all nations show the illimitable capacity of human imagination. It is surprising that the facts of class S. are limited to constructions always similar, namely, communications from persons recently deceased. If there is a fantasy of the subconsciousness, it is much more restricted than in the case of the facts of class T.

10-13. We observe in S. misunderstandings on the part of the control which create a certain confusion, but which, after being cleared up, appear quite natural. The clearing up often exacts great efforts, such as anyone would make who wishes to make himself understood. A remarkable ingenuity is displayed with a view to this result, the use of symbols, for example. We feel as though an intelligence were at work, and also a will. In T. there is nothing analogous. It is like a quasi-sensorial perception, which starts from nothing and which becomes definite little by little, like an object seen in half-obscurity, or a word heard at a distance. There is no will-power on the part of the

percipient except to maintain his passivity. We have the impression of a blind force analogous to magnetism or electricity.

14. In many cases of S. a story, which contains a number of details, comes all at once, as if a vessel were being emptied; hence a frequent inversion of the logical order. In T. the details come little by little, as if one were dipping in the vessel at intervals.

15. In S. the messages are often accompanied by varied emotions which are attributed to the communicator, but which actually affect the medium. In T. the description is usually cold or accompanied by sentiments proper to the percipient and concerning the success of the experiment.

16. Often in S. the medium, awake or in trance, alleges pains corresponding to those experienced by the communicator before his death. In T. the percipient can reflect the physical sensations of the agent, but he never reflects those of a deceased person.

17. In S. we encounter a crowd of errors and discordances. Nevertheless, if the medium does not always find the person or thing of which the inquirer is thinking, he proceeds to speak of some person or thing relating thereto. In T., if the percipient does not perceive what the agent has in his mind, he generally perceives nothing relating to him.

18. In S. a case is known in which four weeks after the death of a person, four subjects, unknown to each other and totally ignorant of this deceased person, have given a succession of concordant accounts, which would, in the conditions of T., have been considered splendid successes, and of which we do not know any example in telepathy.

19. In T. all the facts show that there is a pre-established "rapport" between the percipient and the agent. In the telepathic explanation of S. we must suppose, in addition, "rapports" with persons who are strangers to the medium and to those present, and often far distant from them; that would imply that these persons have all thought at the same time of an event, which has happened at a time often long past.

20-21. In S. concentration of thought, in order to convey suggestions to the medium, is most often inefficient. There is no medium sensitive to telepathy, and reciprocally, there are extremely few receptive subjects capable of giving spiritualistic séances. If S. and T. were varieties of the same thing, there ought, nevertheless, to be a passage from one to the other.

22. Certain series of S. rather reveal clairvoyance than telepathy. On the other hand we find in T. telepathy properly so-called rather than clairvoyance.

23 & 24. In S. trance is frequent, but it is not the absolute rule, which excludes the idea of attributing the phenomena to this special state. In T. the waking state is the rule, although there are cases of ordinary sleep and of hypnotic sleep. We find nothing which corresponds to the transitory state between sleep and full consciousness of Mrs. Piper, Mrs. Chenoweth and others, with their quite peculiar visual and auditory impressions, their curious vaso-motor phenomena, etc.

25. In S. the self-styled communicators discuss and explain how they obtain their information. There is nothing similar in T.

26. New methods appear in S., as if it were a matter of convincing obtuse people. Example, cross-correspondences. The methods of T. do not improve themselves. Why, with all the resources of suggestion, do we not see certain percipients imitating the sudden changes in method of mediumship?

27. In S. certain deceased persons succeed better than others in communicating. In T., in spite of the frequent choice made by the agent, nothing leads us to presume the presence of a spirit.

28. In S. the communicators have a tendency to adhere to the same subject in successive séances. In T. change of subject is the rule.

29. In S. the communications have the same character as those which would have been made by their presumed authors in their lifetime. It may be replied that the medium, like a good actor, adapts himself consciously or unconsciously to his personations. How then does it happen that in T. the facts do not reveal this adaptation, this constraint, or this calculation, with the aim of arriving at the unity of a character?

30. In T. there are no predictions. In S. there are often many, although they are not always realised. The author is inclined to believe that prediction constitutes the criterion of S. and its differentiation from true telepathy.

(Continued from previous page.)

down by others as well as the late Mr. W. T. Stead, whose words head these remarks, as to what they would deem irrefragable proof of supernaturally-produced pictures.

After the séances, the ladies took away with them the rest of their plates and developed them in Paris, without exposure in a camera. They were anxious to obtain a "skotograph." One plate was affected, but I have not yet received my promised copy of the result, nor have I yet had Dr. Geley's report of the affair. I have just sent him the original negatives which the Creve friends were kind enough to let me have.

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## SIR A. CONAN DOYLE IN NEW YORK.

### AMERICA'S RECEPTION OF "THE NEW REVELATION."

"I regard my visit more in the nature of a raid than a mission." In these words Sir Arthur Conan Doyle summed up his projected lecture tour in U.S.A. to a group of Press reporters who had boarded the White Star Liner "Baltic" as it entered the waters of the Hudson River on April 9th. Sir Arthur is out to win the world to Spiritualism, and his visit to the United States, accompanied by Lady Doyle and their three children, is a part of the great campaign. In these days America is no distance at all, for the news of Sir Arthur's arrival, his first statements to the Press, and their views on them were flashed back to the old country almost as soon as they were recorded. Below we give extracts culled here and there from various New York journals. These reports are of course written by American journalists for Americans, and Sir Arthur has, according to these reports, expressed himself in terms that will be quickly understood by a nation who love brevity, and are quick to grasp the meaning of things when put to them in the vernacular.

#### THE INTERVIEW ON THE "BAL TIC."

The "New York Tribune" of April 10th, in the course of its first interview with Sir Arthur Conan Doyle, states:—

Within fifty years Spiritualism, backed by the overwhelming force that is now mobilising behind the psychic movement, will sweep the world."

This in substance is the message brought to these shores by Sir Arthur Conan Doyle, the distinguished English novelist, who arrived from Liverpool yesterday on the White Star Liner "Baltic," to preach the doctrine of Spiritualism in a series of fifteen lectures that will carry him as far west as Chicago. There is no money in the pilgrimage. It is a labor of love and the proceeds of his tour will be used in furtherance of what he called the cause.

#### BIG FRAME RADIATES HAPPINESS.

Sir Arthur is a massive man, broad of shoulder and six feet in height. His hair is thin and brown, but shows no trace of gray. He is erect and the muscles that cover his enormous frame give one the impression that they are hard and powerful. The dominant note of his talk yesterday on board the "Baltic" was one of spiritual freedom, happiness and an absence of fear. He talked happiness and his ruddy face seemed to radiate it.

To get away from the dense smoke of flash-light powder he picked out a windy doorway near the promenade deck, and there answered questions concerning his big theme. He had spoken hardly a dozen words when three robust children romped by him from the starboard side of the companion way to port shouting, "Come, daddy, quickly. There is the Statue of Liberty."

"Yes, yes," he answered. "I have seen it before." Then following them with his eyes he remarked: "There are my children—Spiritualists all of them. Happy children who have no fear of death."

#### SEES DEATH BLOW TO MATERIALISM.

"It is the one great final antidote to materialism, which is the cause of most of our recent world troubles. If we can make this good—and the case has only to be clearly stated to be proved—then surely America has good cause to be proud that this great re-statement of the fundamentals of religion should have come upon her soil. It has been degraded by some who believed in it, and decided by all who did not, but the time has come to recognise the vital good that is in it and to free it from sordid influences."

"Far from being antagonistic to religion, this psychic movement is destined to vivify religion, which has long been decaying and be-

coming a mere formality. This new knowledge makes it real and sure, and enables one for the first time to understand the actions and views of the early Christians and of their great Founder. Without this psychic knowledge much of the New Testament is incomprehensible. With it one has renewed assurance of its essential truth. It unites real science and real religion, each supporting the other."

#### AT THE HOTEL AMBASSADOR.

Miss Isabel M. Ross, representing the New York "Tribune," in the issue of that journal of April 11th records her impressions and Sir Arthur's views as follows:—

The whole object of life is to spiritualise ourselves. Riches and success—they count as nothing against this. When our present term of living is ended there is no death, but a gentle passing from this world to paradise, a halcyon plane not far removed from here—a plane that knows no materialism and harbors only happiness.

In such terms as these Sir Arthur Conan Doyle, creator of "Sherlock Holmes" and more recently the protagonist of Spiritualism, expressed his views on life here and beyond.



Typical Press.

#### SIR ARTHUR CONAN DOYLE WITH FAMILY IN AMERICA.

Sir Arthur Conan Doyle and Lady Doyle, with their children, Miss Jean Doyle, Master Dennis Doyle and Master Malcolm Doyle, looking over New York from the roof of the Ambassador Hotel, New York, on the day of their arrival, April 9th.



the grave to a score or more reporters at the Hotel Ambassador yesterday.

There was nothing about his ruddy, genial personality to suggest the mystic, the student of psychic phenomena. Yet he talked with the utmost detachment of seeing the flow of his dead mother through the ectoplasm emanating from the body of a medium. It was easier to visualise in him, the ingenious weaver of plots, the versatile writer, giant-like in stature, massive in build, he carries his sixty-three years with an air of healthful, joyous vigour. His hair and moustache are only lightly threaded with grey. His thoughts are vivid, his expression fluent and swift.

Reiterating his belief that the era of Spiritualism is dawning and that it will sweep the world Sir Arthur said that people are to-day blind to the spirit world all around them. It is expressed in colours and sounds which their senses are too gross to understand and appreciate, he declared.

Questioned as to the relation between his Spiritualistic theories and religion, Sir Arthur vigorously denied that Spiritualism would impair the teachings of the Church. On the contrary, Spiritualists are only trying to re-establish and revitalise religion.

"Religion has become a dead thing," he said. "We pay lip service, but the war showed that it has no vital place in our lives. Before the war, where was there anything to show sincere belief in the Christian religion? I will say, however, that some professed Spiritualists have degraded Spiritualism by using it for material purposes. It is my belief that Spiritualism should only be put to a religious use or one of consolation. We frequently accuse Spiritualists of fraud through our ignorance of psychic things."

Sir Arthur declared that many clergymen of the Episcopal Church and of other denominations in Great Britain have become believers in Spiritualism. They have formed an organisation with seventy members. The Catholic Church has not recognised Spiritualism as a Church, he said, but individual clergymen are in sympathy with the movement.

Sir Arthur spoke of America as being fruitful soil for the development of mediums. Mrs. Wriedt, of Detroit, and Miss Besmet, both of whom are Americans, are extremely popular mediums in England at the present time, he said. He also instanced the work of the Rev. Mr. Vale Owen, an English country clergyman, who wrote a remarkable story of the spirit world under the guidance of his mother's and other spirits without knowing what he was writing.

Sir Arthur looked with amusement around the large group of reporters surrounding him, and remarked that when he lectured here thirty years ago only one newspaper woman interviewed him. Eight were present yesterday. At that time he also lectured with a whisky bottle on the table beside him, he recalled.

#### MR. NUNKALLY JOHNSON

made his impressions of the "New Revelation" in the "Brooklyn Daily Eagle," which devotes considerably over a column to Sir Arthur's views retained in the true American journalist's breezy and good humoured style. We select the following examples:—

"Everybody's out of step on the question of a spiritual after-life except Sir Arthur Conan Doyle. It is not true, the famous author said in an interview to-day, that as we have always been taught, a lot of goodness and care is necessary to gain admission to Heaven. It is virtually impossible for anybody to avoid it.

"This dogma, he said, is what he has been brought to accept by testimony from the best of all possible witnesses, people who have been to Heaven. Messages sent across the Great Divide to Spiritualists, of which sect Sir Arthur is enthusiastically a member, have furnished him with a blueprint of Paradise. It is laid out something after the fashion of New York City or Gopher Prairie, Minn. They have provided him with a clear, understandable picture and explanatory notes of the people that live there and their customs. He even knows about their domestic affairs.

"Nor is this all that the spirits have done for him. He now knows that the Mohammedans were on the right track when they set their religion going on a basis of seven heavens. But they didn't go far enough. Sir Arthur's 'Eminent Theism' has an infinite number of heavens, like steps. It is the first, or lowest heaven, that is so easy to enter. After that the visitor has to work out his own salvation. If he behaves himself in this lowest heaven, called Summerland, at the end of about forty of our earthly years he will be promoted to the next higher heaven. After that the opportunities for advancement are splendid. A promotion is practically assured for every forty years.

"The most eminent exponent of this spiritual belief is a material looking person as may be found in the Ambassador Hotel, his home while in New York City. Weighing in the neighbourhood of 200 or 225 pounds, a great part of it subpoint, he has the legendary British 'best-ester' face—round, red and hung across the middle with a stage Englishman's haw-haw whiskers. He moves with elephantine slowness and as soon as he stretched his back on a chair and the floor in the centre of a number of reporters in his suite, it was perfectly patent that nothing more of murder in the next room was going to rouse him.

"He was ready to talk of any phase of Spiritualism. He

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had a sincere, religious belief in it and he was ready to explain, in so far as he possibly could, any hazy points in the minds of his interviewers. He took the whole question as seriously as he was able, and plainly he expected nobody else in the room to treat it otherwise.

"Then in simple, untechnical language he went on to tell what a ghost looks like, how a medium has her powers and all about the infinite number of heavens."

THE NEW YORK "EVENING JOURNAL" records its impression through Miss Margery Rex, who, writing in the popular evening journal style, under heavy headlines, gives us the following summary:—

"Out of the mouths of mediums come strange, shivery, white, gaseous forms that twist themselves into the spirits of the dead."

"Out of the smiling, ruddy, live lips of Sir Arthur Conan Doyle issue observations on the unseen world all about us and the existence that waits for us after our bodies die."

"The living mourn the dead. We wait for the sound of latchkey in front door at the accustomed time of a father's daily homecoming as we did when he was with us. Children of a dead mother touch her gowns with unbearable longing for the warm flesh that once filled them. Clods of earth falling on coffins seem like the last ironic accent of life's cruel laughter. Weeping willows bend over graves of the young who died gallantly, but we need not droop with them in gestures of grief, says Conan Doyle."

"Proof of the life everlasting is to be had, according to Sir Arthur, writer, student and philosopher. He believes we may communicate, even look upon our dead."

#### THE CARNEGIE HALL LECTURE.

The New York Press on the morning of April 13th, devoted a great deal of space in reporting Sir Arthur Conan Doyle's first lecture in that city the evening before.

As we go to Press the American mail provides us with an impression of the great meeting from Sir Arthur himself, who writes:—

"My first meeting was last night, and it was clear that the message which I had received that my mission would make a deep mark upon American thought and life is likely to be fulfilled. The vast Carnegie Hall was so full that the platform was crowded, and not a seat left in the building. An old and good friend, Hamlin Garland, the author, took the chair. From the word 'go,' the audience was with me, and for an hour and a half there was tense silence as I developed my argument, which broke into a storm of enthusiastic agreement at the end. Many mourners were present, and some sat with the tears running down their faces as I showed them how near their lost ones were. I was tired, but was as usual wonderfully upheld, so that folk on the furthest benches, who seemed mere distant dolls to my vision, heard every word. It was an occasion which I can never forget, and, indeed, I don't think anyone present will ever forget it for it was wonderfully impressive. On the whole the Press have reported me accurately, and the papers are full of columns of psychic facts which seem to be new and consoling to the people. And yet, as I tell them, I only give America what America gave me!"

Space this week prevents us from giving more than a brief account of what must have been an epoch-making event in the history of the war against materialism. A New York audience is cosmopolitan, critical, and, above all, quick to see the point of the lecturer's remarks. Sir Arthur suited his words to his audience. He drove his arguments home in terse and direct language, but with a simplicity of phrasing that all could understand his meaning. From a number of reports we gather that the audience totalled over 3,500, and under the management of Mr. Lee Keedick, everything went without a hitch.

The "New York Herald" on April 13th, published a report covering nearly half a page, and of which we give the following extracts:—

Sir Arthur Conan Doyle, with his wife sitting beside him on the stage of Carnegie Hall, gave last night the first of his three New York lectures on his investigation of life after death. He recited part of the evidence which had converted him from a materialist and sceptic to belief in Spiritualism. He also answered—and this part of his lecture seemed especially interesting to the audience—a number of criticisms and questions frequently directed at those who believe as he does.

As for himself he said: "I'd give family, title, whatever fortune I possess, my literary reputation, such as it is—they are all as mud in the gutter to what this thing is to me. I know that it explains all of life to me and know how inexplicable life was before."

He described the actual process of death and said he would show in connection with another lecture a photograph of the "etheric body," which had resided in the human body and was an exact duplicate of it, down to the pores of the skin, disengaging itself painlessly and pleasantly. He insisted that the evidence he presented warranted no sneers, no levity; that honest minded people must accept it as proof; that if the case is not proved "you never can prove anything in this world." He described

(Continued on page 272.)

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## QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

### FORM IN SPIRIT LIFE.

A. J. W.—We have already dealt with this question in some of its aspects, and therefore delayed dealing with your letter, which, as the question is still rather active, we now answer as well as we can in the circumstances. For it is to be remembered that much of our reasoning on the question must be speculative. And as we are here dealing with externals, the subject is not of prime importance. The spirit in the next world, looking at himself or other spirits, sees a replica of the human form in every case, and if he is communicating with this world reports accordingly. Let us suppose the impossible—that with our physical organs of vision we were for once able to look on a spirit in his own environment. Should we receive the same impression of shape and substance? We think not, although we do not care to dogmatise on the question. There is a realistic school of Spiritualists to which all spiritual forms are duplications or attenuations of material forms. We hold rather by the doctrine of correspondences—the idea of things on another scale of existence, each corresponding to something in the lower scale of material existence, but not necessarily a duplicate. It may be the kind of correspondence which exists between sound and colour, which, while they may be translated one into the other, are not simple duplications. But it is too large a subject to be handled except suggestively. We shall doubtless know much more about it in the course of relatively few years and acquire the only real form of knowledge—that which comes of personal experience!

### THE DANGERS OF SPIRIT COMMUNICATION.

L. W. C.—If, as we hold, the next sphere of life above the mortal is as natural and human as this one, it stands to reason that its inhabitants will show very much the same variety of character, temperament and motive as in this world. We have never heard of anyone wishing to escape from this world merely because evil as well as good people are dwelling in it. So that the admission, which we freely make, that there are ill-disposed as well as beneficent spirits carries no alarming significance. Yes (you may say), but the evil ones "on the other side" are "spirits." Well, so also are we! They have no advantage over us in that respect. The moral is simple. If you take up the subject of spirit intercourse in practical fashion, observe the same caution and discrimination in your doings as you use in dealing with your fellow-creatures here. Do not be over-trustful or rash. On the other hand, shun fear and panic.

### AUTOMATIC WRITING.

CAROLUS.—Yes, as you say, many people have a strong objection to this phase of psychic faculty. But if it is a real "gift," then there is no sense in ignoring or suppressing it, where the circumstances are favourable to its development. Two of the dangers in the subject are delusion and excess. Delusion comes in when some foolish person persuades himself that he can write "under influence," but is simply pouring out the contents of his own mind—a sorry mixture of sense and nonsense. This results sometimes in effusions which he and his fond friends regard as oracles of wisdom and mystery—the "wisdom" being usually represented by childish platitudes and stale moral maxims, and the "mystery" by what to the impartial observer is simply balderdash, not the more valuable for being meaningless. Excess is a danger easily avoided, except by those of weak will or its companion, foolish obstinacy. But it is no more a special peril of automatic writing than of any other pursuit. When the gift of automatic writing is of a high order and wisely used, it offers a rich field of labour and service.

### DO THOUGHTS TRAVEL?

V. M. P.—It is true that we speak of "sending out" thoughts, and that it is often supposed that our thoughts go forth and reach those with whom we are in sympathy. But this is only "a way of speaking," just as we say, the sun rises and sets when in the strict sense it does nothing of the kind. Because we can think of things and people in all parts of the world, it does not follow that our thoughts travel over the intervening space. Thought is a mental operation confined to the mind. And yet we can and do affect people at a distance. And the conclusion is that *something* passes from us to them. What is it? Probably an impulse or vibration which sets up a responsive note in the recipient. The telegraphist who despatches a message from England to Australia does not send "thoughts," but signs or symbols which are converted into ideas at the other end. And it is doubtless the same in telepathy of all kinds. An impulse or impression is given, setting up a corresponding idea in the mind of the receiver. It may possibly be mistranslated, as in a case which came under our observation where a young officer in the Great War was in telepathic correspondence with a relative in London. Usually the messages were correctly received, but in one case a piece of good news which he transmitted was received as an intimation of some disaster which had befallen him. That suggested that it was not a thought which travelled—only a signal.

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## SIR A. CONAN DOYLE IN NEW YORK.

(Continued from page 270.)

ectoplasm, the substance which he believes he has seen—and felt—emanating from the body of a medium and which under the proper conditions makes possible the "materialising" of spirits, as "matter mixed with something else."

"I think it is matter and ether beaten up together," he said. He expected eventually to ascertain just what it is.

Sir Arthur laid stress on what he deems to be the religious importance of his discoveries and conclusions.

"We all are spirits," he said. "We are etheric spirits who for a little time are to use this clumsy mechanism, the body, to express ourselves in the world of matter. When the machine is broken we rejoin the world which is our own. The crux of everything is that whether we are to be joyful or sorrowful, high or low, in that world depends on how we spend these few years for which the spirit is put into the machine for its development."

He declared the greatest thing in America to be the little cottage in northern New York (Hydesville, Wayne county), where the Fox sisters, about 1848, heard rapping noises and discovered that by means of a code communication could be established with an apparently supernatural agency which produced the raps.

"It was in this very State that God sent this revelation which is going to revolutionise everything," Sir Arthur said.

Carnegie Hall was filled. A great many women in mourning garb were seen. The lecturer was introduced by Hamlin Garland, who said he personally had seen and helped to produce phenomena and that, although their interpretation was "another matter," he was open minded and hoped Sir Arthur would convince him. He also explained that the proceeds of the lectures were to be used in advancing the knowledge of Spiritualism throughout the world.

One of the criticisms which the materialiser of Sherlock Holmes said he had heard was that spirits sent us diabolic messages. His answer was that he had never heard a word that a child couldn't listen to, and that he felt, leaving himself out of the question, that "these sitters do draw their like to these circles."

Another critical question was, "Doesn't it draw the dead down?" The speaker said the spirits themselves testified it was a pleasure to come. They said, "We love to keep in touch with you and help you all we can; would God allow it if it wasn't right?"

"Isn't the Bible against it?"

"On the contrary," Sir Arthur replied, "the New Testament from cover to cover is pure Spiritualism. It is impossible to understand the early Christians if you do not understand our Spiritualistic views." He admitted that Leviticus had a prohibition against consulting soothsayers, but spoke of contradictions and of his feeling that not all the texts of the Old Testament were binding.

Why do not spirits guide us to murderers? This was asked too, the lecturer said, and his answer was that the revelations are given to us for religious purposes; that it is the business of a human being to develop his own brain and that if we are going to depend on the dead to guide us in material affairs the brain suffers. The true medium, he said, abhors "fortune telling."

"As if," Sir Arthur said with sarcastic emphasis, "God sent angels into the world to tell us what the price of New York Central stock will be next week!"

His answer to the query, which he repeated as one of the sample interrogations, "Is this of any use practically in life?" was that it explained all of life, as indicated in a foregoing quotation.

He caught instant attention of the audience at the outset of his lecture, which he called "The New Revelation," by affirming that "this question is by all odds the most important in the world because it embraces the fate of every man and woman in this building." He characterised "the claim we make" as either the most extraordinary delusion in the history of the human race or a token of its greatest progress.

"Which of the two is it?" he said. "I will put the case before you and appeal to you as a jury for your verdict." He then outlined his own experience since 1886, when, an unbeliever, he started to study supernormal phenomena, and told how he had come to know that what he once disbelieved was scientific fact and that he stood "ankle deep on the border of a vast ocean."

"I am popularly supposed to know a little about detective work"—this, offered with a chuckle as a possible sign of his own competency as an investigator, marked one of the few of Sir Arthur's departures from intense seriousness.

Requesting his hearers to check his conclusions and to say when they were incorrect he said were it not for facts discovered through psychic studies he would be a materialist to-day. As a young man he had believed that "break the body and the soul is gone," but by experience he had come to know that soul can exist independent of matter. He credited Judge Edmonds, of the New York Court of Appeals, as having told all that Conan Doyle could now tell, and that sixty years ago. He described Judge

Edmonds, who had to retire from the bench because of his beliefs, as "a great pioneer and martyr."

Sir Arthur continued his lecture with an account of his reading and investigation substantially as given in his published writings, and of how greatly impressed he was with the conclusions of such scientists as Alfred Russel Wallace and Sir William Crookes. Then he told of the seeing and hearing his own son who was killed in the war, and other relatives, and of communications by automatic writing, so accurate in the smallest detail, so faithful as to handwriting even that he couldn't doubt "that the four boys were really there."

"THE PENGE AND ANERLEY PRESS" is taking up an exemplary position on the subject of Psychic Science. In its issue of the 22nd inst., it reprints the address, "The Coming of the Fairies," given by Mr. E. L. Gardner before the London Spiritualist Alliance on the 16th ult., with a graceful acknowledgment to LIGHT. There is also a communication "From the Unseen"—a message by automatic writing—and a reference to a clairvoyant vision at a Crystal Palace concert.

## SUNDAY'S SOCIETY MEETINGS.

*Lewisham.*—Limes Hall, Limes Grove.—Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mrs. M. H. Wallis.

*Croydon.*—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Miss Florence Morse.

*Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11, church service; 6.30, the Rev. G. Ward.

*Holloway.*—Grovevale Hall, Grovevale-road (near Highgate tube station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mrs. Mary Gordon; 7, Mrs. E. Neville; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. and Mrs. E. J. Pulham, address and clairvoyance. Friday, 8, free healing centre. Membership invited; subscription, 6/- per annum.

*St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).*—7, Mr. Percy Scholey. Thursday, 8, service, when Mr. Anderson will give a message and clairvoyance.

*Shepherd's Bush.*—73, Becklow-road.—11, public circle; 7, Miss Cann. Thursday, 8, Mrs. Golden.

*Brighton.*—Athenaeum Hall.—11.15 and 7, Mr. Spencer. S.D.C. Week's Mission; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Spencer.

*Peckham.*—Lausanne-road.—7, Mrs. B. Stock. Thursday, 8.15, Mrs. A. Jamrach.

*Bowes Park.*—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, April 30th, at 7, Mr. and Mrs. Pulham.

*St. Leonards Christian Spiritual Mission (Bottom of West Hill-street, St. Leonards-on-Sea).*—To-day, Saturday, at 7, psychometry. Sunday, at 11 and 6.30. Monday, 8, Mrs. Annie Brittain.

*Worthing Spiritualist Mission.*—17, Warwick-street.—April 30th, 6.30, Mrs. Maunder. May 3rd, Mr. Gurd.

## R. M. S. P.

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# LONDON SPIRITUALIST ALLIANCE, LTD.,

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## TO ALL READERS OF "LIGHT."

At the beginning of this Year, I put forward the claims of this Alliance on all those who are interested in Psychical Science and Spiritualism.

This appeal has had satisfactory results.

In view, however, of the rapidly increasing circulation of "Light" there must be many readers who have not seen my previous letter in these columns. There are also, no doubt, other readers, who have deferred acting thereupon.

In both cases many prospective members may feel reluctant to pay the full subscription of one guinea now that the Spring Session has come to a close.

To meet this very reasonable feeling it has been decided to admit new members after Easter for a payment of FIFTEEN SHILLINGS only, which amount will entitle them to membership for the present year, ending December 31st, 1922.

I need not commend the advantages of membership to definite Spiritualists.

I would, however, repeat that the L.S.A. offers unique advantages to the inquirer, however sceptical he may be. Thus, members have the use of the best lending library of psychical and occult literature in the Empire. A library which contains not merely all works on the Spiritualistic side of the subject, but also everything of serious importance which has been written on the other side of the argument.

The member who joins as an inquirer has also the advantage of hearing all departments of the subject dealt with by men and women who are acknowledged authorities.

Inquirers are necessarily and properly unwilling to identify themselves with Spiritualism until they have convinced themselves of its truth. I would therefore emphasise the fact that the L.S.A. demands no "credo" from its members. No list of members is published, and the sole qualification for membership is a serious interest in the great subject of the powers and processes of the spirit of man.

I therefore earnestly urge every subscriber to "Light" to support this Alliance.

GEORGE E. WRIGHT,  
Organising Secretary.

## PROGRAMME OF MEETINGS.

SUMMER SESSION, APRIL 27th-JUNE 16th.

### SPECIAL THURSDAY EVENING MEETINGS.

- MAY 4TH—MR. E. WAKE COOK, "The Father of Modern Spiritualism—Andrew Jackson Davis."  
MAY 11TH—MR. ALBERT J. STUART, "Spiritualism from a Business Man's Point of View."  
MAY 18TH—MR. H. W. ENGHOLM, "The Life Beyond the Veil."  
MAY 25TH—MISS MARGERY BAZETT, "Some Personal Experiences."  
JUNE 1ST—MR. A. W. TRETHEWY, "A Study of Stainton Moses."  
JUNE 8TH—MR. H. ERNEST HUNT, "Spiritual Law in the World of Affairs."

### FRIDAY AFTERNOON MEETINGS.

These meetings are held in the large hall at No. 6, Queen Square, from 3 to 5 p.m. There is a conversational gathering for members and friends at 3 o'clock. At 4 p.m. "Morambo," the spirit control of Mrs. M. H. WALLIS, will speak on special subjects relating to spiritual life and conduct, and their relation to this and the future existence, or answer questions submitted by members. Light refreshments are provided at a nominal charge.

### MEETINGS FOR CLAIRVOYANCE.

These will be held in the large hall at No. 6, Queen Square on the following Tuesdays at 3.15 p.m. :—

- |                       |                         |
|-----------------------|-------------------------|
| MAY 2ND—MRS. BRITAIN. | MAY 23RD—MRS. CANNOCK.  |
| " 9TH—MISS MCCREADIE. | " 30TH—MISS MCCREADIE.  |
| " 16TH—MRS. BRITAIN.  | JUNE 13TH—MRS. CANNOCK. |

### THE PSYCHIC TELEPHONE.

An outfit of the above apparatus has been generously presented to the Alliance. It will be available for members' use by arrangement.

### ELEMENTARY INSTRUCTION IN PSYCHICAL SCIENCE.

A Course of Five Lectures on the Elements of Spiritualism will be given in the Members' Room, on Wednesday Afternoons at 3 p.m. during May (3rd, 10th, 17th, 24th, and 31st).

These Lectures are intended only for those who are beginners in Psychical Science.

Fee for the Course, 5/-.

Applications with remittance to be sent to the Organising Secretary before May 2nd.

### BOOK SALES DEPT.

All the latest works on Spiritualism and Psychic Science can be obtained at the Retail Book Department.



# CLINGING TO LIFE TO THE LAST.

DEAD AND DYING LYING AROUND THEM.

*This Is The Terrible Plight Of  
Innumerable Thousands Of Children.*

Won't You Send To-day All You Can—To Succour And Save These Little Ones?

CAN you listen unmoved, unstirred and with apathy to the soul-rending cries, the heart-breaking wails of those millions of poor innocent children who, in Russia's Famine-Stricken areas are still enduring pangs of Hunger and torments of starvation, too terrible, too horrible and too awful to imagine or depict.

The scenes simply baffle description, for all who have visited these afflicted regions where Disease and Death are riding rampant, confess their impotence to adequately portray a measure of the suffering endured.

Rather will you not willingly enlist in the greatest Christian Crusade—the most glorious campaign of righteousness ever entered upon under the banner of the Founder of our cherished and eternal creed.

It is so hard for us at home to comprehend the travail of these stricken countries, of the agonies of body and spirit which these helpless little ones are called upon to endure—but surely you do know and admit that never in the whole history of the world did such despairing conditions prevail.

When the cry of starving children first rang out from Russia—when the appeal for help and mercy came from millions of failing voices—the "Save the Children Fund" organised Relief measures; the workers were sent to the Famine Area and thousands of tons of food were despatched by every possible means of transport. The people of Britain rallied—as they have always rallied to a just and needy cause—provided money to carry on good work. That millions of children

—THROUGH NO FAULT OF THEIR OWN—should be threatened with death from starvation was not to be tolerated for one moment—and help was rushed to them.

## THE GOOD WORK IN DANGER.

But pity of pitiful! Funds were insufficient and, daily, scores of starved children were carried to their yawning graves. The bodies were pitched into common graves—while those who still lived stood by, knowing that their doom was also near at last.

There are hundreds of thousands of children in Russia to-day living agonised lives—passing through torture daily—experiencing all the pangs of Hunger—the gnawing, incessant pains of Starvation. Misery indescribable, pitiless torment of body and mind, endless anguish of soul, never-ceasing torture of want, unrelieved by any hope of salvation; this in village and town alike, but feebly portrays the pitiable condition of the Russian people.

## WAITING FOR DEATH.

Their weakened bodies daily grow thinner—their bones become more prominent, and with despairing resignation they simply lie

## WONDERFUL KINEMA FILM OF RUSSIAN FAMINE.

A special kinematographer has just returned from Russia with a film which shows in detail the conditions of Child-life in the great Famine-stricken areas. Dates are now being booked for the loan of this film to Halls and Meetings which have the interests of these children at heart. Will sympathisers of the Cause please apply for full particulars to The Film Department, "Save the Children Fund," 42, Langham Street, London, W.1.

and wait for Death—aye, welcoming the coming of grim death, for they are too feeble to struggle longer for the vegetable refuse, the noxious plague-creating fragments of decayed matter which they have hitherto scraped from holes and hidden corners.

## YOU CAN HELP IF YOU WILL.

You are not asked to give to a fantastic cause—your money is wanted to stave off starvation—1/- will feed a child for a week—one pound will save a life!



Those who have visited the Famine Areas and seen the haunting look in the big staring eyes of the starving little ones can never forget them. They seem to follow them wherever they go. If you could see the big wistful starvation-lit eyes of those who wait for what—either relief from starvation or relief from agony by death—you could not resist the appeal. Will you not rescue one or more of these victims of the most terrible visitation the world has ever seen. Clinging to life to the last whilst the dead and dying lie around them. Can you think of this agony and fail to participate in this the greatest rescue work the world has ever known. Send ALL that you can. Do not delay, for delay means deaths which otherwise might have been avoided.

THE SAVE THE CHILDREN FUND.  
THE RUSSIAN FAMINE RELIEF FUND  
THE SOCIETY OF FRIENDS FUND

realising how stupendous the task of relief is and the need for co-operation, have agreed to work together under a JOINT COMMITTEE of Representatives of each Fund with Sir Benjamin Robertson as Chairman.

## WHAT THE "SAVE THE CHILDREN FUND" IS DOING.

The "Save the Children Fund" gives relief to suffering children, snatching them from an appalling death. The "Save the Children Fund," under British control, has undertaken to feed 250,000 children in famine areas of Russia with plain but wholesome hot, nourishing food. The Fund has hundreds of kitchens in Russia.

## IMMEDIATE ACTION ALONE CAN SAVE THE LIVES OF RUSSIA'S STRICKEN LITTLE ONES!!

But more money is wanted immediately!

It is a true but terrible fact that unless we are sent money immediately the doors of our Kitchens will have to be closed. The

children come to them, crying piteously in their despair, and WILL BE TURNED AWAY. No more bread, no more hot soup, no more rice and cocoa—not a broken scrap, not a mouthful of food.

Give without fail now direct to the "Save the Children Fund," and let your kindness supply food to-morrow to a needy child. Neglect not the call, for its very insistence shows its pressing need.

Heed the wailing of the heartbroken—the piteous appeal of the hungered—think of the yawning graves and waggon-loads of dead infants—picture the abandoned children and ask yourself—CAN I NEGLECT MY BOUNDEN DUTY? DARE I WAIT ANOTHER MOMENT?

## "SAVE THE CHILDREN FUND."

(Registered under the War Charities Act, 1915.)

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To Lord Weardale, Chairman of Committee of "Save the Children Fund," (Room 300a), 42, Langham St., Gt. Portland St., London, W.1. Sir—I would like to make a gift to help the Starving Children in the Famine Areas of Russia, and enclose ..... as a donation to the "Save the Children Fund."

Name .....

Address .....

"LIGHT," 29/4/22.

T. C. BENCH, LTD.

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